

VIA TVTA: THE SAFE VVAY.

Leading all Christians, by the testimonies and confessions of our best learned Adversaries, to the true, ancient, and Catholique faith, now professed in the Church of England.

By HUMFREY LYNDE Knight.

Jeremiah 6. 16. Stand ye in the waies, and see and aske for the old pathes, &c.

The second Edition reuised by the Author.



LONDON,

Printed by T.H. for Robert Milbourn,
and are to be sold at his shop, in Pauls
Church-yard, at the signe of the
Gray-Hound. 1629.

58...338,9



To the Religious
and well affected
Gentry of this King-
dome.

IF for no o-
ther cause,
yet for this
alone, that
the world may know, it is
no difficult matter for a
meane Lay-man to prooue
the Ancient visiblitie of the

Protestant profession, I haue attempted to send forth this Essay of my poore endeouours in this cause, being thereunto prouoked by a challenge heretofore sent vnto me, by a Iesuite, in these words: (viz.) That Sir Humfrey, or his friends should prooue out of some good Authors, that the Protestant Church was in all ages visible, especially in the ages before Luther.

It is not my profession, I must confesse, to retorne challenges, or publish works of this nature, yet knowing
that

Dedicatory.

that Truth is iustified of
her children; I haue pre-
sumed as a child of that
Mother, to vindicate her
cause, and maintaine my
owne reputation: and in
answer hereunto I shall pre-
sent such proofes, as are
warranted by Certificat
and confession, not onely of
the most Orthodox Fa-
thers, but of the Romish
Bishops, Doctors, Cardi-
nals, and other moderne
Writers in the Romane
Church.

It is an vndoubted truth,
and subscribed by both par-
ties, that the faith which

The Epistle

Christ and his Apostles
taught in the first age, had
visible professors in all ages.
It were therefore sufficient
(without any further reci-
tal of succeeding witnessses)
to proue, that the now faith
of the Church of England
is that faith, which was
once deliuered to the Saints
by Christ and his Apostles.
But I rather condescend to
meete the Adversary upon
his owne ground, and to
deale with him at the same
weapon, which himselfe
hath chosen; wherein on our
part the Ancient Fathers
shall bee my Champions,
and

Dedictory.

and his owne Romish Bishops, Doctors, Cardinals, and Schoolemen shall be my Seconds, as being *Telles veritatis*, witnesses of Gods truth, professed in our Church.

Of what strength and force is truth, shall appeare by this, that as she extorts a full and ample testimonie from her sworne enemies, to make good the visibilty of our Church; so on the other side she denyes antiquity and vniuersalitie to the principall Articles of the new Romane Creed; wherein shee points forth

As that

The Epistle

*that old and true way. And
this is acknowledged on
both sides to bee Via tuta,
The safe way. Vpon
which ground it is likewise
lawfull for mee, Talionis
lege, to frame a counter-
challenge, by demanding;
By what authority of
Scriptures, and Ancient
Fathers they haue impos-
ed new Articles of Chri-
stian beliefe vpon Priests
and people? Sure I am,
those twelue new coyned
Articles, declared by their
grand Councell of Trent,
and published by Pope Pius
the fourth, with streight
charge*

For they
may be re-
duced to
this num-
ber: as
some haue
done. Au-
thor of the
Preface to
B. Jewels
workes.
Doctor

Dedicatory.

charge to be receiued of all men, are so farre short from the knowledge of antiquity, that as yet they are scarce understood amongst their owne Disciples for Articles of faith. And their best learned Romanists professe openly, that most of them were vnkowne to former ages.

It is no wonder then, that a blind obedience, and an implicite faith is so much obtruded vpon the ignorant of the Romane Church, when their best learned Doctors are forced to confesse touching the chiefe

Sharps
Looking
glasse for
the Pope
pag. 272.
Extant. in
Butta Pij
4 an. 1564.
ad calcem
Conc. Trid.
Colon. an.
1615. pag.
441 in 12.
& an. 1610.

The Epistle

chiefe Articles (wherein they differ from vs) that they can neither subsist by Antiquity, nor stand with the safety of the beleeuers. Neither may it seem strange that these men should create new Articles of faith when as they dare alter and detract from the Commandements of God ; witnesse their Decalogue so often published by the Church of Rome (here now prefixed) wherein, not onely the second Commandement is left out (as it is vsually in their Psalters, and in diuerse of their Catechisme) but

Dedictory.

but the fourth Commandement, touching the Sabbath day is changed into these words : Remember to sanctifie the Holy dayes. But as for these presumptuous innouations or peccadilloes, the recitall of them I account a sufficient refutation. In the meane time, those men, who call for a Catalogue of names of such Protestants, as taught and professed in all ages the 39. Articles of Religion, receiued and maintained by our Church ; let them in euery age produce one Ancient and Orthodox Father, who
did

The Epistle

did teach and maintaine
their twelue new Articles
De fide (which they com-
mand vnder a curse to be
beleued of all men) I say
let them produce but one
in all ages for 1500. yeeres
after Christ, till the dayes
of Luther, that taught and
beleued all their twelue
Articles De fide, as points
of faith, and for that one
good Authors sake, I will
be so liberall, as to acknow-
ledge their professors visi-
ble in all ages ; I will say
their Bishops, Cardinals,
and Schoolemen, which
haue witnessed the Anti-
quity

quity of our doctrine, were mistaken, and ought to be reformed by an Index Expurgatorius; I will testifie that the Reformed Churches are guilty of Noueltie, and submit my obedience with an implicite faith to the Romane Church.

And, as touching my owne particular, I professe, through the prouocation of a Iesuite, I haue vnwillingly thrust my sickle into other mens haruest; yet I witnesse a true confession before God and man, that I haue neither wilfully, nor wittingly falsified any one
Author,

The Epistle

Author, either in citation, or translation in this Treatise. If any slips haue hapned (which I doe confesse for want of helpe and opportunity may befall me) let it be shewed mee by answer moderately, plainely, and faithfully, and I will ingeniously confesse the weakenesse, not of our doctrine, but of my owne handling.

So for this time, vntill it please God to giue opportunitie to publish some further fruits of my labours in this kinde : I heartily desire good interpretation,

Dedictory.

*pretation, and favourable
acceptance of the begin-
nings and endeavours of
him, who is,*

At your service
in Christ, and
for his Truth.

H. L.

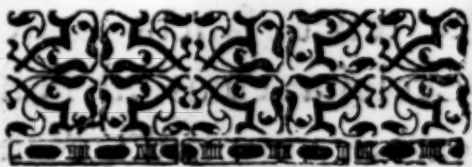
protection, and favourable
acceptance of the paper
ings and contents of
being good,

At your service

in Christ, and

for his Church.

H. A.



BVLLA PII

Quarti super formam

Juramenti professionis

fidei. Datum Rome

Anno 1564.



Postolicas &
ecclesiasticas
traditiones,
reliquasq; e-

iusdem Ecclesiæ obser-
vationes & constitutio-
nes, firmissimè admitto,
& amplector. Item sa-
cram Scripturam iuxta

eum

eum sensum quem tenuit
& tenet sancta mater
Ecclesia, cuius est iudi-
care de vero sensu, & in-
terpretatione sacrarum
Scripturarum, admitto :
nec eam unquam nisi iu-
xta unanimum consen-
sum Patrum accipiam,
& interpretabor. Profi-
teor quoque septem esse
verè & propriè sacra-
menta novæ legis à Iesu
Christo, Domino no-
stro, instituta, atque ad
salutem humani generis,
licèt non omnia singu-
lis necessaria, scilicet Ba-
ptismum, Confirmatio-
nem,

nem, Eucharistiam, Pœ-
nitentiam, Extremam
unctionem, Ordinem &
Matrimonium. Illaque
gratiam conferre, & ex
his Baptismum, Confir-
mationem & Ordinem,
sine sacrilegio reiterari
non posse. Receptos
quoque & approbatos
Ecclesiæ Catholicæ ri-
tus, in supradictorum
omnium sacramento-
rum solemni administra-
tione recipio, & admitto.
Omnia & singula, quæ
de peccato originali, &
de iustificatione in sacro-
sancta Tridentina Syno-
do

do definita & declarata
fuerunt, amplector & re-
cipio. Profiteor pariter
in Missa offerri Deo ve-
rum, proprium, & propi-
tatorium sacrificium, pro
viviis & defunctis: atque
in sanctissimo Eucharis-
tiæ Sacramento esse ve-
rè, realitèr, & substantia-
litèr corpus & sangui-
nem, unâ cum anima &
divinitate Domini nostri
I E S V Christi, fierique
conversionem totius
substantiæ panis, in cor-
pus, totius substantiæ vi-
ni, in sanguinem: quam
conversionem Catholi-
ca

ca Ecclesia transubstan-
tiationem appellat. Fa-
teor etiam sub altera tan-
tum specie, totum atque
integrum Christum, ve-
rúmque Sacramentum
sumi. Constantè teneo
purgatorium esse, ani-
masque ibi de rentas fide-
lium suffragijs iuvari: Si-
militer & sanctos unà
cum Christo regnantes,
venerandos, atque invo-
candos esse, eosque ora-
tiones Deo pro nobis of-
ferre, atque eorum reli-
quias esse venerandas.
Firmissimè assero, imagi-
nes Christi ac Deiparæ
semper

le. n. per virginis, nec non
aliorum Sanctorum, ha-
bendas & retinendas ef-
se : atque eis debitum ho-
norem, ac venerationem
impertiendam. Indul-
gentiarum etiam po-esta-
tem à Christo in Ecclesia
relictam fuisse, illarum-
que usum Christiano po-
pulo maximè salutarem
esse affirmo. Sanctam
Catholicam & Aposto-
licam Romanam Eccle-
siam, omnium Ecclesia-
rum matrem & magi-
stram, agnosco : Roma-
nòque Pontifici, B. Petri,
Apostolorum principis,
successoris,

1
successoris, ac Iesu Christi
Vicario veram obedi-
entiam spondeo, ac iuro:
Cætera item omnia à sa-
cris Canonibus, & œcu-
menicis Concilijs, ac
præcipuè à sacrosancta
Tridentina Synodo tra-
dita, definita, & declara-
ta, indubitanter recipio
atque profiteor, simul-
que contraria omnia at-
que hæreses quascunque
ab Ecclesia damnatas, &
reiectas, & anathemati-
zatas, ego pariter dam-
no, rejicio & anathema-
tizo : Hanc veram Ca-
tholicam fidem, extra
a quam

quam nemo saluus esse
potest, quam in præsen-
ti sponte profiteor, & ve-
raciter teneo, eandem
integram & inviolatam,
vsque ad extremum vitæ
spiritum, constantissimè
(Deo adiuvante) retine-
ri & confiteri, atque à
meis subditis, vel illis
quorum cura ad me in
munere meo spectabit,
teneri, doceri, & prædi-
cari, quantum in me erit,
curaturum. Ego idem N.
spondeo, voveo, ac iuro.
Sic me Deus adiuvet, &
hæc sancta Dei Evan-
gelia. Volumus autem,
quod

quod præsentes litteræ,
in Cancellaria nostra A-
postolica, de more, le-
gantur : Et ut omnibus
faciliùs pateant, in eius
Quinteno describantur,
ac etiam imprimantur.

Nulli ergo omninò
hominum liceat hanc
paginam nostræ volun-
tatis & mandati infrin-
gere, vel ei ausu temera-
rio contraire. Si quis au-
tem hoc attentare præ-
sumpserit, indignatio-
nem omnipotentis Dei,
ac beatorum, Petri &
Pauli, Apostolorum e-
ius, se noverit incurfu-

rum. Dat. Remæ, apud
sanctum Petrum, anno
Incarnationis Domini-
cæ Millesimo Qingen-
tesimo Sexagesimoquar-
to. Idibus Novem. Pon-
tificatus nostri, Anno
quinto.

Fed. Cardinalis Cæsius.

Cæ. Glorierius.

The



The new Creed of
the Church of
Rome.



*He Apostolique
and Ecclesiasti-
call Traditions,
and other obseruances and
constitutions of that
Church doe I firmly admit
and embrace.*

*2 Also the sacred Scrip-
ture, according to that
sense which our holy
a 3 Mother*

This new
Creed is
added to
the Nicene
Creed, and
prescribed
by Pope
*Pius the
Fourth* to
be recei-
ued with
an oath as
the true
Catho-
lique faith,
which, ac-
cording to
the forme

of the A-
postles
Creed,
may bee
distingui-
shed into
these 12.
Articles,

Mother the Church hath
holden and doth hold
(whose office it is to iudge
of the true sense and inter-
pretation of holy Scrip-
tures) doe I admit. Neither
will I euer reteine and ex-
pound it but according to
the vniforme consent of
the Fathers.

3 I doe also professe,
that there be truly and pro-
perly seuen Sacraments
of the new Law, instituted
by our Lord Iesus Christ,
and necessary to the salua-
tion of mankinde, though
all be not necessary for eue-
ry man: that is to say, Bap-
tisme,

tisme, Confirmation, the Eucharist, Penance, extreme Vnction, Order, and Mariage : and that they confer grace, and that among these, Baptisme, Confirmation, and Order cannot bee reiterated without sacrilege. Also the receiued and approoued rites of the Catholique Church vsed in the solemne administration of all the aforesaid Sacraments, I receiue and admit.

4 All and euery the things which concerning originall sinne and iustification, were defined and declared in the holy Coun-

cell of Trent, I embrace
and receiue.

5 Also I confesse that
in the Masse is offered to
God a true, proper, and
propitiatory sacrifice for
the quicke and the dead.

6 And that in the ho-
ly Eucharist is truly, real-
ly, and substantially the bo-
dy and blood, with the soule
and Diuinity of our Lord
Iesu Christ: and that there
is made a conuerſion of the
whole ſubſtance of the
bread into his holy body,
and of the whole ſubſtance
of the wine into his blood;
which conuerſion the Ca-
tholique

*tholique Church calleth
Transubstantiation. I
confesse also that vnder
one kinde onely, all and
whole Christ, and the true
Sacrament is receiued.*

*7 I doe constantly hold
there is a Purgatorie, and
the soules detained there
are holpen by the suffrages
of the faithfull.*

*8 And likewise that the
Saints reigning with
Christ, are to bee worship-
ped and prayed vnto. And
that they offer their praiers
to God for vs : and that
their reliques are to bee
worshipped.*

9 And most firmly I
auouch, that the Images
of Christ, and the Mother
of God alwayes a Virgin,
and other Saints, are to be
had and retained, and that
to them due honour and
veneration is to be giuen.

10 Also that the pow-
er of Indulgences was
left by Christ in the Church;
and I affirme the vse there-
of to be most wholesome to
Christs people.

11 That the Holy, Ca-
tholique and Apostolique
Romane Church is the
mother and mistris of all
Churches, I acknowledge:
and

and I vow and sweare
true obedience to the Bi-
shop of Rome, the succes-
sor of S. Peter the Prince
of the Apostles, and the
Vicar of Iesus Christ.

12 And all other things
likewise doe I vndoubtedly
receiue and confesse, which
are deliuered, defined and
declared by the sacred Ca-
nons, and generall Coun-
cels, and especially the holy
Councell of Trent. & with-
all I condemne, reiect, and
accurse all things that are
contrary hereunto, and all
hereses whatsoeuer, con-
demned, reiected, and ac-
curſed

cursed by the Church: and
that I will be carefull this
true Catholique faith (out
of the which no man can be
saued, which at this time I
willingly professe and truly
hold) be constantly (with
Gods helpe) retained and
confessed, whole and inui-
olate to the last gaspe; and
by those that are vnder me,
or such as I shall haue
charge ouer in my calling,
holden, taught and preach-
ed, to the vttermost of my
power: I the said N. pro-
mise, vow and sweare, so
God me helpe, and his holy
Gospels.

Our

Our pleasure is, that
these present letters, according to custome, be read in
our Apostolique Chancery:
and that they may be the
more easily knowne vnto all
men, that they be there copied,
and imprinted.

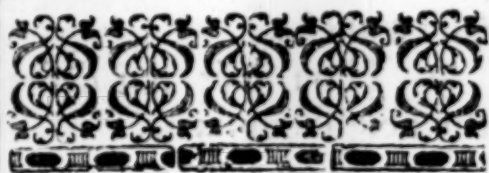
It shall not bee lawfull
therefore for any man to
infringe this our Will and
Commandement, or by audacious
boldnesse to contrary the same.
Which if any man shall presume
to attempt: let him know,
that he shall incur the indignation
of Almighty God,
and of Saint Peter and
Saint

*Saint Paul his blessed A-
postles. Dated at Rome,
in the yeare of the Incar-
nation of our Lord 1564.
Id. Novem. The 5. yeare
of our Papacy.*

Fed. Cardinalis Cæsius.

Cæs. Glorierius.

The



*The ten Commande-
ments, as they are pub-
lished by the Church
of Rome :*

I Am thy Lord God. Thou shalt haue no other Gods but me.

2 Thou shalt not take the name of God in vaine.

3 Remember to sanctifie the holy-dayes.

4 Honour thy father and mother.

5 Thou shalt not kill.

6 Thou shalt not commit adu'tery.

7 Thou shalt not stea'e.

8 Thou

In a booke
intituled
*The Chri-
stian do-
ctrine,*
composed
by the re-
uerend
Father
*James Le-
desma*
Priest of
the socie-
tie of Je-
sus : and
printed
permissu
Superiorum
An. 1609.
& 1624.

8 Thou shalt not beare
false witnesse.

9 Thou shalt not desire
thy neighbours wife.

10 Thou shalt not desire
thy neighbours goods.

The



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of

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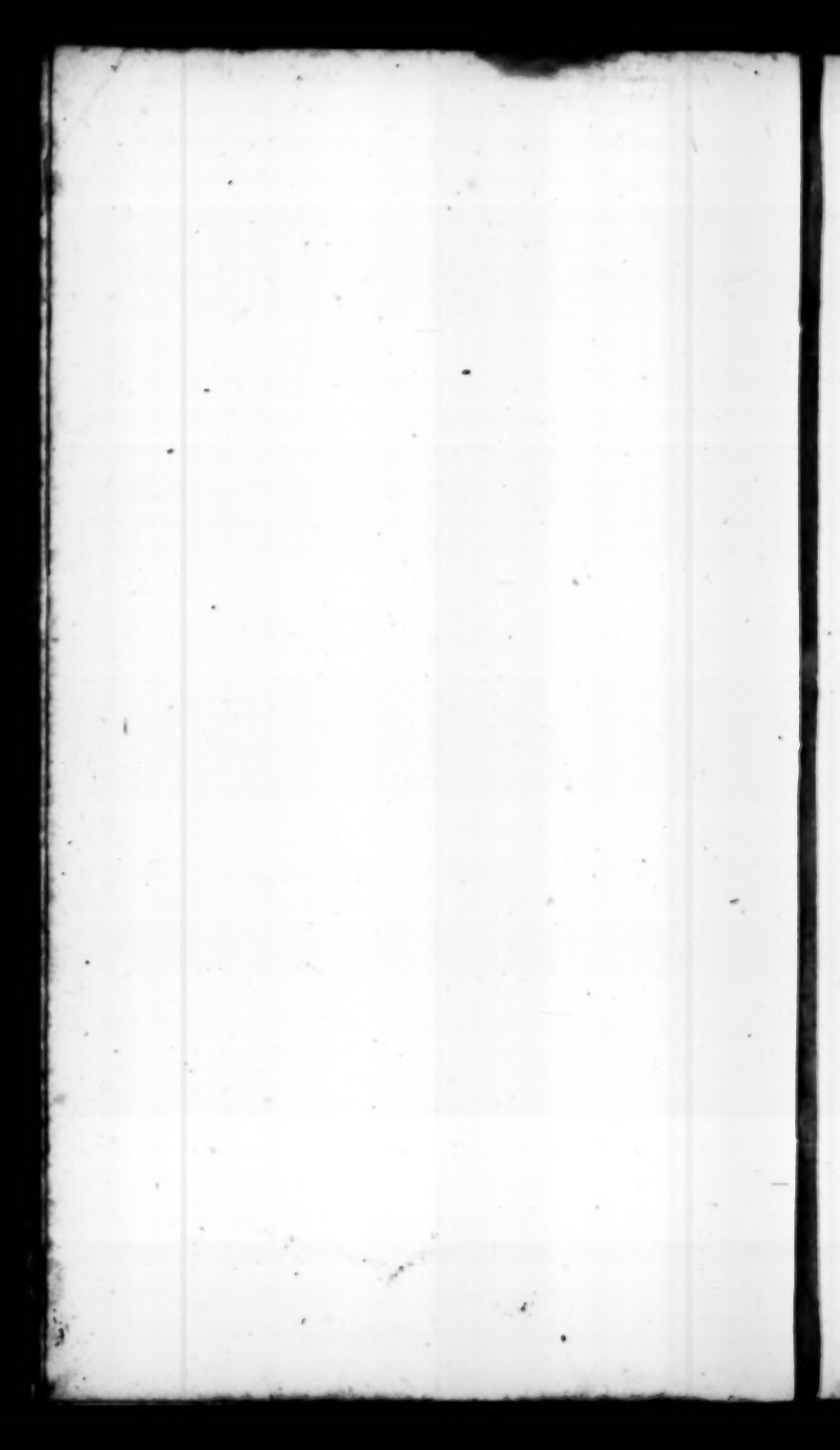
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Title of the booke) by the con-
fession of all sides, that the Pro-
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selues agree with vs, but in
their addition, they stand sin-
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The safe VVay.

SECT. I.

*The causlesse bitternesse of the
Church of Rome against
the Reformed Churches.*



BE reade in the
Ecclesiasticall
History, whē
the ancient
Christians at
Antioch fell, at variance a-
mongst themselves: *Theodo-*
ret sought by a fauourable
report to allay the bitter-

B. nesse

*Theod. Hist.
eccles. lib. 3.
cap. 4.*

nesse of their Contention with these words: *Both parts make one and the same Confession of their faith. For both maintaine the Creed of the Nicene Councell.*

The beautifull and sacred name of Truth, speakes peace to all: and that louely name of Peace, giues that sweet counsell to all Christians, which *Abraham* gaue to *Lot*. *Let there be no strife betwixt me and thee, for wee be brethren.*

Gen. 13.8.

If the Church of *Rome* had loued Truth and Peace, without doubt the common bond of Christianity, and the Creed, which is the generall Cognizance of our faith, would haue incited them to the like fauourable construction of the Controuersies
of

of this age; and the rather, because their owne learned Cardinall professeth; That the Apostles neuer propounded, as Common Articles of faith, other things, then the Articles of the Apostles Creed, the ten Commandements, & some few of the Sacraments; because (saith he) these things are simply necessarie and profitable for all men, the rest are such as a man may be saued without them.

But such is the nature of the malignant Church (and for that cause the Church of Rome is rightly deciphered by that name) that instead of qualifying the vnquenchable broyles, and intirely preserving the seamelesse garment of Christ; these termes vs Heretiques, hell-hounds of Zwinglius, Luthers
B 2 whelpes,

*Bell. de Ver.
Dei, lib. 4. c.
11. Primum
& Nota Se-
cundo.*

*Camp. & Rat.
Jewel a-
gainst Har-
ding pa. 178,
& 222.
edit. ult.*

whelpes, Turkish Hugenots, damned persons, and worse then Infidels. Which vnchristian speeches dipt in lye and gall, giue vs iust cause to say with Austin: Our daily fornace is our aduersaries tongue.

*Quotidiana
fornax nostra
humana
lingua. Aug.
Confess. lib.
10. cap. 37.*

It cannot be denied, that the now Reformed and the ancient Romane Church are two Sisters, both descended from one and the same Catholike and vniuersal Mother of vs all. But when the world shall vnderstand, that the Romish Sister hath lost her breasts, or at least-wise giueth her Children little or no sincere milke out of her two breasts, the two Testaments: when the world shall plainly discern, that she doth daily practise spirituall fornication

tion with the Inhabitants of the earth ; when it shall be witnessed by her selfe, that her Sister hath kept her first loue, and continued her ancient birth-right, from the time of the Apostles to the daies of *Luther* ; Will it not seeme a strange folly, or a wilfull madnesse to quarrell with her Sister, because she will not follow her vnknowne waies, and goe a whoring after her inuentions ? If for no other cause, yet for this alone, (because she played the Harlot) her Sister might better iustifie her separation from her, then the retaining of fellowship with her lewdnesse.

It is the counsell of the Prophet, *If Ephraim be ioy-
ned to Idols, let him alone : If
Israel play the Harlot, let not*

Hof 4. 15.
17.

By Babylon
Rome is
meant, ac-
cording to
diuers In-
terpreters
ancient and
later. *Tertul*
lib. adu. Iude-
os, & lib. 3.
contr. Mar-
cion. Hieron.
Prologo in
lib. Didymi
de sp. S. Aug.
de Civ. Dei.
l. 18. c. 2. &
c. 22. Ludq.
Viues in om-
dem. Oros.
lib. 4. c. 2, 3.
Bel. de Rom.
Pont. l. 2. c. 2.
Baron An-
nal. tom. 1. ad
an. D. 45. Ri-
berain A-
poc. c. 14.

Iuda sinne. *Babylon* was a true Church, with which sometimes the religious did communicate, but after it was more depraved, the faithfull are commanded to goe out of her. And as wee may conceiue, for that cause, among others, *Abraham* was commanded to goe forth of *Caldea*, wherein hee was borne, because the inhabitants of the countrey were idolaters. And the *Hebrewes* (the promised time of returning to *Canaan* being come) were led out of Egypt by *Moses* and *Aaron*, because the Egyptians were giuen to vaine superstitions. Such is our departure from the Church of *Rome*, or rather from the errours of that Church, that hath departed from her selfe ; and
for

for that cause ; *Non fugimus, sed fugamur* ; we left her unwillingly ; not voluntarily ; *That wee bee not partakers of her sinne, and that we receiue not of her plagues.*

Reuel. 18.4.

That saying of *Erasmus* was no lesse true then wittie : who being demanded of the Duke of *Saxonie*, what was *Luthers* capitall offence, that stirred vp so many opposites against him, made answer : *Luther had committed two great crimes, for he had taken away the Crowne from the Pope, and had taken down the belly of the Monkes.* And surely (setting aside the Popes Lordlinesse, and the luxurie of Priests) it shall appeare, there is no such cause, why she should breathe out, *Anathema's*, Curses, and Ex.

Cit. locus.

communications, with a *Tradatur Satanae* : let her Sister be deliuered to Satan. Yea she daily affordeth peaceable entertainment vnto Iewes & Infidels , when as a poore Christian soule, a beleeuing Protestant liuing within their reach or compasse, can hardly escape the danger of their mercilesse Inquisition.

Nobis non licet esse tam beatis ; The children of this world are wiser in their generation, then we professe our selues to be. For as touching the twelue Articles of the Apostles Creed, which are the maine parts of the Christian Truth, and wherein the Church of Rome doth still persist, we gladly acknowledge her to be of the family of Iesus (saith Hooker.) And that which

Hookers Ecclesiasticall
policy.
Lib. 3. cap. 1.

which Saint *Paul* witnessed of the Israelites, that in *one* respect they were enemies, but in another they were beloved of God: so likewise as concerning the word of God; and the Apostles Creed, we giue the Church of Rome her due; But in another respect, as she hath created twelue new Articles and coyned new expofitions vpon the old, farre different from the doctrine of the Apostles; as she depends vpon customary Tenents, which make their chiefe claime by Tradition; as shee relyes vpon the Church (that is, vpon her owne authority) for the last resolution of faith; as shee maintaineth and practiseth manifest, and manifold Idolatry; as she derogateth from

Rom. 11. 28.

*Bulla Pij 4.
ad calcem
Concil. Tri-
dent. anno
1610. &
1615. Colo-
nia.*

the high price of our Redemption, by adding her owne merits and satisfactions to the Merits of Christ; as she aduanceth the Pope for the Lord Paramont aboue all that are called Gods. In these and many like respects, wee say her Tenure is meane and base, her Tenets are subiect to alienation, her Articles are euidences of an vnknowne Truth, her vnwritten verities for the most part are prescriptions within the memory of man, as it were of yesterdayes framing, her Title is vsurpation, her confidence is presumption, her deuotion is superstition, and she her selfe a professed enemy to the Gospel.

Sect.

SECT. II.

*The occasion of the contention
betwixt the Churches ori-
ginally proceeded from the
Romanists by their owne
confession.*

BUt before we enter in-
to the debates and dif-
ferences of these times,
it will not be amisse to looke
backe and examine the cause
of this great calamity and di-
straction in the Christian
Church; and to enquire by
whom, and by what meanes
this bitter contention is fal-
len out betwixt two Sisters.
G. Cassander a learned Papist
tooke speciall notice, that
these two Sisters were fallen
asunder,

Cassand. Consult. 56. &
57.

asunder, euen to the diuiding of the houshold: he also obserued the Author of those fresh-bleeding wounds, and accordingly as an eye-witnesse of those differences, protesteth openly, that *the fault is to be layed vpon those, which being puffed vp with vaine insolent conceits of their Ecclesiasticall power, proudly and scornfully contemned and reiected them, which did rightly and modestly admonish the reformation.* If we shall further inquire of him, what remedy might bee applyed to such dangerous diseases: hee professeth seriously, that *the Church can neuer hope for any firme peace, vnesse they begin to make it, which haue giuen the cause of that distraction.* If we further presse him
for

for his aduice, how to procure that Peace from them, which first occasioned the falling off, he replies and confidently assures vs; that *this cannot be effected, vnlesse those which are in place of Ecclesiasticall gouernment, would bee content to remit some thing of their too much rigour, and yeeld somewhat to the peace of the Church; and hearkening vnto the earnest prayers and admonitions of many godly men, will set themselves to correct manifest abuses according to the rule of diuine Scriptures, and the Primitiue Church, from which they haue swerued.*

Here is a plaine confession of a learned Romanist, that many abuses are crept into the Romane Church; here

here is likewise an acknowledgement of a distemperature, that proceedeth from the head (and we know, when the head is distempered, commonly the whole body is out of order.) Now to rectifie these abuses, he prescribes a Rule, which is the holy Scriptures, and he sets before vs an ancient patterne for our instruction, which is the Primitive Church.

If the Scripture be the rule of Truth, and the ancient doctrine bee the patterne of a true Church, how can our Religion bee charged with heresie, which professeth the Scripture to be the sole rule of faith? or how can it bee iustly accused of Nouelty, as deriued from *Luther*, when it is a *Canon* published for the direction

direction of Preachers and Pastors in our Church? (viz.) *That they should never teach any thing as matter of faith religiously to be observed, but that which is agreeable to the doctrine of the old and new Testament, and collected out of the same doctrine by the ancient Fathers, and Catholique Bishops of the Church.*

Let vs ascend higher, and looke into former ages, and there let vs examine, whether these two Sisters agreed in vnitie of doctrine in one and the same house.

It is reported of *Redwald* King of the East Saxons, that he was the first of all his Nation, that was baptized and receiued Christianity: but afterward being seduced by his wife, hee had in the selfe
same

*In lib. Con.
disc. Eccles.
Anglic. ca. 6.
Preface to
B. Jewels
workes Eng.
an. 1611.*

*Camdens
Britannia
Eng. pa. 465.*

same Church (saith *Bede*) one Altar for Christs Religion, and another for sacrifices vnto diuels. Such was the state of the Romane Church, especially in the ages after the diuell was let loose. There were some that did consecrate themselves and their seruice to the right worship of God alone : others to the adorations of Saints, and Images. There were some that did constantly adore the Creator in his bodily presence in heauen : whilst others in the same Church did ignorantly worship the Creature ; a consecrated host vpon the Altar. And thereupon *Michaël Cencenas* Generall of the order of Franciscans, about 400. yeares past, obseruing the different opinions of different members

members in the same Church, complained : *There were two Churches, the one of the wicked sort flourishing, in which the Pope reigned: the other of godly and good men, and this Church be persecuted.*

This learned Frier by his discovery of two Churches, shewes that long since there was a difference in Religion betwixt the two Sisters, and thereby he plainly intimates the different estate betwixt Papist and Protestant in the same Church. The maior part was subiect to the Pope, and that flourished, and was visible in the eyes of the world : but, saith the *Franciscan*, that part consisted of the wicked, and consequently was the malignant Church : the other part was obscured and perse-

*Micb. Ceca-
nas contra
Tyrannidem
Papa. Mor-
neus Myster.
Inquit.*



persecuted by the Pope, but (saith he) it consisted of the faithfull and true beleeuers, and consequently was the true Church.

I could ascend yet higher, and shew, that the falling out of the two Sisters was about an Husband ; the one was constant to her first loue Christ Iesus, the sole head of the Church ; the other sought a diuorce from her Husband, by acknowledging the Pope to be the vniuersall head of all Churches. But I leaue this to a longer time, and a larger Tract.

Sect.

SECT. III.

Corruptions both in faith and manners confessed by the members of the Romane Church, and yet the reformation denied by the Pope, and why, &c.

IF we looke vpon the latter ages, wee shall easily discern an alteration of Religion by the complaints of Head and members in the same Church: Pope *Alexander the fifth*, in the yeare 1411. promiseth solemnly to intend the Reformation of the Church: and for that purpose to assemble the most learned of all Nations: yet nothing was performed. At the Councell of *Senes* in the yeare

*Anno 1411.
Dixit quod
ipse volebat
vacare circa
reformationē
Ecclesie, &c.
Conc. Pisan.
Sess. 20.*

*Questorum
abusus—quo-
rum malitia
ita quotidie
magno fide-
lium scanda-
lo & querela
deprehendi-
tur, ut de eorū
emendatione
spes nulla re-
liqua videat-
ur. Concil.
Trident. Sess.
21. ca. 9. Cum
multa iam
sue temporū
vitio, siue ho-
minum incur-
ria & impro-
bitate irre-
pisse videan-
tur, qua à
tanti sacrificij
dignitate
aliena sunt.
Concil. Tri-
dent. Sess. 22.
Decretum de
observandis
& evitandis
&c.*

yeare 1423. this proposition of Reformation was reuiued. But withall it was adiourned *de die in diem*, and the day of their reformation is not yet come. If we come neerer to these times : the Councell of Trent in *Paul the thirds time*, complained of Indulgences, an Article of the Romane faith : *That the Popes officers in collectings of mony for those Indulgences, gaue a scandall to all faithfull Christians, which might seeme to be with out all hope of remedy.* They complained in generall, that there were many errors and corruptions crept into the Masse, partly by the corruption of time, partly by the negligence and wickednesse of men : they confesse in particular, that Priests for couetousnesse and gaine

gaine made contracts and bargaines to say Masses for money. Infomuch as it was obserued, that the Priest alone said stragling Masses in a corner of the Church for a Tester at the request of him, that payed for them: they confesse, that wanton and lasciuious songs were mingled with the Organs, and other Church Musicke: and this is likewise complained of by their owne Agrippa: *Hodie, &c.* (saith he) *At this day obscene and filthy songs haue their intercourse with the Canon of the Masse.* And as concerning superstitious Ceremonies, as namely, the certaine number of their candel at their Masses, they confessed, they were first inuented rather out of superstitious deuotion, then true Religion.

Moulin of the Eucharist. cap. 21.

Ab Ecclesijs verò Musicas eas, ubi sine organo, sine cantui lasciuum aut impurum aliquid miscetur, &c.

Concil. Trid. ibid. & mox: Ordinarij locorū Episcopi ea omnia prohibere, atq; à media tollere sedulo curent, ac teneantur, que vel auaricia, Idolorū seruitus, vel irreuerentia, que ab impietate vix se iuncta esse potest, vel superstitio vera pietatis falsa imitatrix inducit. Agrippa de vanit. Scien. cap. 17.

Quarundam
verò Missa-
rum & can-
delarum cer-
tum numerū,
qui magis à
superstizioso
cultu quam
à vera religi-
one inuentus
est, omnino
ab Ecclesia
remoueant.
Idem ibid.
Concil. Trid.
Sess. 22. c. 6.
Oportet sa-
cro-sancta
Synodus, &c

Est Missa
magnam con-
tineat populi

Religion. Neither did these men seeke a reformation in mannersonely, but in the doctrine it selfe; they confessed that the Masse, wherein the Priest and people did communicate together, was *more fruitfull*, they professed openly, and *wished unsainedly*, that *private Masse* might be restored to the ancient custome, and the practise of the Reformed Churches, which communicate ioyntly with Priests and people together. And as concerning Latine Service in their Church, although the Councell did not allow, that at all times, and in all places it should be celebrated in the vulgar tongue: yet they confesse *that the Masse doth containe great instruction for the faith.*

faithfull: and therefore (say they) lest the sheepe of Christ should thirst: and the children should craue bread, and none should be present to breake it to the. Mandat sancta Synodus, &c. The holy Synod commands all Pastors hauing cure of soules that frequently at the celebration of the Masse either by themselves, or by some others, they doe interpret and declare the mystery of the Sacrament vnto the people. How neare these men doe come to our doctrine who doth not perceiue? For touching principall points of their doctrine: First, their great Councell of Trent declares it for a point of faith, that the vse of *Indulgences* is most wholesome for the people: yet they confessed the scandall that came by them

fideliū eruditionem, non tamen expedire visum est Patribus, vt vulgari lingua passim celebraretur: quomobrem, ne oues Christi esuriant, neue paruuli panem petāt, & non sit qui frangat ijs: Mandat sancta Synodus Pastoribus & singulis curam animarum gerentibus, vt frequenter inter Missarum celebrationem vel per se, vel per alios, ex ijs quæ in Missa leguntur, aliquid exponant, atque inter cetera sanctissimi huius sacrificij mysterium aliquod declarent.
Sess. 22. c. 8.

Bulla Pij quarti Artic. 10.

them was very great, and without hope of reformation. Their Councell accurseth all those, that should hold priuate Masses vnlawfull: yet they wish they were restored to the custome of the reformed Church, where Priest and people communicate together. The Councell accurseth all those that condemne the practise of the Romane Church, for deliuering the Canon of their Masse in a secret or an vnknowne tongue; and yet the commands all Massing Priests to explaine and expound the meaning of those words deliuered in a silent and vnknowne manner.

From these and the like confessions of diuers errors in the Church, *The Bishops*
and

and Fathers of the Councell made a Decree for a Reformation: The Pope himselfe caused diuers Cardinals to assemble and consider of the errors, and for the easier redresse, they were commanded to be proposed to the Pope and Cardinals in the Consistory. And if you question me, who did hinder the reformation? I must say with *Cassander*, they were such, who were puffed with Ecclesiasticall authority, and reputed principall members in the same Church. *Nicholas Scomberg* by profession a *Dominican*, by place a *Cardinall*, opposed the Reformation, and pressed the Pope and his Cardinals with these and the like reasons: *It would giue an occasion to the Lutherans to bragge,*

C

Decretum de Reformatione Sess. 22. ca. 9.

Vide Phil. Morn. Praef. in Tract. de Ecclesia. edit. vlt. 1592. & 1600.

Item Consilium de emendanda Ecclesia, authore P. Carapha Card. Theatino, postea Pontif. Maximo sub nomine Pauli 4. cui consilio subscripsere IX. viri. edit. Pau. Vergerius, cum alijs opusculis, & tractatu de Idolis Laurentiano an. 1554. & 1555. in quarto.

History of Trent lib. 1. p. 83. English.

bragge, that he had enforced the Pope to make that Reformation; and about all, it would be a beginning to take away not onely the abuses, but good vses also, and so to endanger the whole state of Religion. For by the Reformation it would be confessed, that the things provided against were deservedly reprehended by the Lutherans, which would be a great abetting to their whole doctrine.

Sect.

SECT. IV.

Many learned Romanists con-
victed by the evidence of
Truth, either in part, or in
whole, have repounced Pa-
pery before their death.

How available these
reasons may seeme
to hinder a reforma-
tion, I leave to every mans
iudgement: yet sure I am the
Reformed Churches haue
done nothing in this, other-
wise then the former Coun-
cels had anciently decreed,
and diuers of estimation for
piety and learning in their
owne Church had formerly
wished to be done. And I
am certainly perswaded, were
it not for feare of endange-

*Supra sect. 3.
fine.*

*Genebr. lib. 4.
Chron.*

*Plat. vit. Tj
2.*

ring the Romish Religion (as the Cardinall rightly obserued) our aduersaries would come neerer vnto vs in all the fundamentall points, that our Church teacheth. For looke vpon the Communion in both kindes, and you shall finde the Councell of *Basil*, about two hundred yeares since, did allow the Cup to the *Bohemians*, vpon this condition: *That they should not find fault with the contrary use, nor seuer themselves from the Catholique Church.* Looke vpon the restraint of Priests mariage, and you shall heare *Aeneas Syluius*, afterward *Pope Pius 2.* giue his reall assent with vs. *As mariage vpon weighty reasons was taken from the Priests: so vpon weighty considerations it were*

were wished to bee restored.

Looke vpon priuate Masses, and of this, saith Mr. *Harding*, the godly and faithfull people haue since the time of the *Primitive Church* much complained: as desiring better correspondence with vs in the greatest mystery of our saluation. Looke vpon the Scriptures, and you shall finde the *Rhemish Testament* translated into English, and this was done *Importunitate Hereticorum* (as they of *Doway* speake) by the importunity of Heretiques. And to conclude, they haue of late granted a dispensation to some men and women also to reade the Scriptures, and this was done *Importunitate Hereticorum*, by the importunity of Heretiques.

Jewel & Harding ca. of priuate Masse in I. natio.

Epist. caus. re. Card. Peronn.

Luke 18. 1.

*L. Coke de
Iure Regis
Ecclesiastico
fol. 34.*

It is no wonder, that the poore widow in the Gospell did preuaile with the corrupt Iudge by importunity, when such Heretiques as wee are reputed to bee, haue preuailed by importunity with such true Catholikes as they pretend themselves to be. Yet if wee looke but with in the memory of man, wee shall find, that most of the Romish Profelytes did frequent our Church and diuine seruice for the first eleuen yeares of our blessed Queene Elizabeth; neither was their communicating with vs forbidden by any lawfull Councell. And I am verily perswaded, that many at this day in the Church of Rome doe assent to our doctrine, that dare not communicate with vs openly

ly in the Church. For I appeale to their owne consciences, how many of them, which are taught the doctrine of concomitance, haue wished the restoring of the Sacramentall Cup to the lay people? how many with hands and hearts lifted vp, adore Christ Iesus in his bodily presence in Heauen, when the consecrated bread is presented to them for reall flesh vpon the Altar? How many worship the inuisible God in Spirit and Truth, when they retaine the Images for memory, for history, for ornament, not for adoration? How many doe smile at Indulgences and Pardons, at particular shrifts, at merry Pilgrimages, at ridiculous and fained miracles, at diuine

vertue ascribed to *Medals*, *Beads*, *Agnus Dei*, and the like, which are termed godly deceits, and harmlesse guiles to feed the ignorant? How many do preferre the lawfulnessse of Priests marriage before the keeping of a Concubine, although the contrary be the common doctrine of the Church of Rome? Lastly, how many for feare of vaine glory and presumption, and by reason of the vncertainty of their owne workes, doe relye wholly vpon the merits of Christ Iesus? Shew me that learned man, that liueth a professed Papist in the Church of Rome, and dieth not a sound Protestant in this prime foundatiō of our faith. That *Bishop*, who would not haue the gap of this doctrine open-

Gravius peccare sacerdotem, si uxorem ducat, quam si domi concubinam foueat. Coster. Enchirid. ca. 17. propo. 9.

*B. Gardiner
Atto & Memorandum.*

opened to the ignorant in time of his health, yet in the time of his sicknesse sets the merits of Christ in the gap to stand betwixt Gods iudgement and his owne sinnes. And Cardinall *Bellarmino*, who taught in time of his health, that a man had a double right to the kingdome of God, part by his owne merits, part by the merits of Christ; Yet, I say, this stout and learned defender of his faith, concludes with a *Tutissimum*, *It is the safest way to relye wholly on the merits of Christ Iesus.* And in time of his sicknesse, when he was to render an account of his workes and doctrine: in his last Will, and his last words he sounds a retreat, and beggeth pardon at the hands of

C 5

God:

*Bell. de In-
stif. li. 5. ca. 7.*

*Et precor me
inter sanctos
& electos su-
os, non ut
astimator*

meriti, sed ut
venia largi-
tor admittat.
Bellar. Test.
pag. 89.
Ruurd. Tapp.
explic. artic.
Theolog. Lo-
man. rot. 2.
art. 8.

Tizhius
Cont. 2. tit. de
Iusti. fol. 50.

Episcopus
Iustino-poli-
tanus.

Io. Sleid.
com. lib. 25.
L. Ofiand. e-
pit. cent.
1600. lib. 2.
c. 71. pa. 501.

God: Not as a valuer of me-
rits, but as a giver of mercy.
And their owne *Albertus*
Pighius, who did bitterly in-
ueigh against our Church
and doctrine, especially in
the point of Iustification, by
reading of *Caluins* Instituti-
ons, with a purpose to con-
fute them, in that very point
became himselfe a *Caluinist*.
Neither was it his case alone,
but *Paulus Vergerius* a Ro-
mish Bishop, who in like
manner began to write a
booke against the Prote-
stants, which is intituled, *Ad-*
uersus Apostatas Germania,
against the Apostates of
Germany; after he had exa-
mined their bookes, and
weighed their arguments,
with a purpose to confute
them, found himselfe taken
and

and vanquished; and laying aside the hope of a Cardinalship, which at that time the Pope intended him, hee travelled to *Pola*, where *Io. Baptistā Vergerius* his brother, a Romish Bishop also was residing, and after much debate and conference had of the doctrine of Iustification, his brother also yeelded, and protested against the Romish doctrine, and both with mutuall ioy & consent of minds, professed and proclaimed the Protestant faith to all beleevers.

Sect.

S E C T. V.

Worldly pollicy and profit hindereth the Reformation of such things, which are altogether inexcusable in themselves.

I Speake not this as if there were hope of a Reformation in the Roman Church. For when I consider, that many opinions, which formerly crept into the Church, are now established for Articles of faith; when I consider, that some of their points are so linked together, that the unloosing of one is sometimes the losse of all; When I plainly see vpon one point of faith (namely, one Purgatory)

tory) Trentals, Masses, *Diriges*, *Requiems*, Prayers for the dead, the doctrine of Merits, workes of Supererogation, Indulgences, Pardons, Iubillies, the power of binding & loosing; since, I say, all these attend vpon the opening and shutting of Purgatory, and this Purgatory is created a point of faith, and this faith is confirmed by Councils, meerly for the benefit of the Pope and his Clergy: What hope can we haue to get these golden keyes of Purgatorie from them? By what meanes can we procure them to exercise the faculty of shutting, as well as opening, the power of binding as well as loosing, when no man will giue mony to be bound, but to be loosed in Purgatory?

Againe

Mald. Com-
ment. in Ioh.
6. 26. iremin-
fra pag. 109.
The like
doth Vaf-
ques auouch
infra sect. 9.
p. 155.

Againe, when I consider the saying of *Maldonat* the Iesuite, daily practised by the Church of Rome against our Church and doctrine, viz. *Although I haue no other Author for my exposition but my selfe, yet I allow it rather then Austins; Although his be most probable; because this of mine doth more crosse the sense of the Calvinists:* When, I say, our Religion is directly and immediatly deriued from the Scripture; when our doctrine agreeth in the fundamentall points with Saint *Austin*, and the Fathers; when the Primitiue and Reformed Churches haue shaken hands together; is it not a meere malice to oppose a knowne ancient doctrine, and to make a league against God and

and his Word, against the true religion & her Church? They are base wits (saith Vines) which are so affected; whereas ingenious mindes and naturas well giuen will rather seeke how true that is, which they hold, then how they may defend it, making greater price of verity, then victory. Yet it cannot be denied, that this is the common practise of the Romane Church. For otherwise, what man in his right senses would take vpon him to bee wiser then God, as in their Psalters they leaue out the second Commandement, and hazard the incurring of that heauy doome? Cursed be he that addeth, or detracteth from the least of these sayings? What sence is there, that the Church of Rome should

*Vines lib. de
causis art.
corrupt.*

411007

Ren. 22. 18,
19.

Coneil. Con-
stant. Sef. 13.

1 Cor. 14.

Rom. 10. 14

should presume to alter Christs Institution, and take away the Cup from the Laity, when it is confessed by their own generall Councell, *that Christ did institute, and the Primitiue Church did administer the Sacrament in both kindes?* What reason can be alledged, why an ignorant man should pray without vnderstanding; whe the Apostle commands vs *to pray with the Spirit, and to pray with the vnderstanding also?* What discretion should leade men to inuocate Saints and Angels, when the Apostle doth make this vnanswerable question? *How shall they call vpon him, in whom they haue not beleueed?* What confidence and assurance of humane frailty should cause them

them to leane to a broken
staffe of their owne merits,
when they may safely relye
vpon the sole merits of Christ
Iesus? What madnesse is it
to adore a peece of bread,
which depends vpon the in-
tention of another man, see-
ing his intention may faile &
cause flat idolatry in the wor-
shipper; when they may safe-
ly and certainly adore Christ
Iesus sitting at the right hand
of the Father? What stupidi-
ty is it to worship a picture,
the worke of mens hands, &
to aduenture idolatry vpon
nice distinctiōs; when with-
out danger they may worship
the true God in *Spirit and*
truth, as he will be worship-
ped? Lastly, what foolishnes
is it for a man to relye vpon
the Church, which is the au-
thority

Ioh. 4. 24.

thority of man that may erre, when he may build vpon the infallible rule of Gods word, which, as is agreed on all hands, cannot erre? If men for aduantage of their cause, or for their owne preferment, will by shifts and cauels turne the neckes of Scriptures and Fathers cleane about, and wrest them to their own side, let them beware of their example, who could not beleeue, or if they did beleeue, durst not confesse Christ, *Because they sought the praise of men more then the praise of God!*

Ioh. 5 44.

Sect.

SECT. VI.

*The common pretence of our
Aduersaries, refusing Re-
formation, because we can-
not assigne the precise time
when errors came in; Re-
fused.*

HOW farre the Church
of Rome stands guilty
of this crime, I will not
take vpon me to censure; but
sure I am, they are so far from
reforming the abuses and er-
rors in their Church, that
they will not acknowledge
their points of doctrine to be
erronious, vnlesse wee can as-
signe the time, and point at
the persons, who first broa-
ched them. Now since we are
all eye-witnesses, that the er-
rors

rours of the Romish Church are at this day so notorious, that a very childe may perceiue them ; it were more fit (as I conceiue) to redeeme the time by correcting those errours, that crept into the Church, then to enquire after times and persons, which are not in their hands.

If a man be sicke of a Consumption, will he refuse helpe of the Physitian, except hee can resolue him whether his Lungs or his Liuer were first infected, and shew the time when, and the occasion how his body grew first distempered? When an house is ready to fall, men doe not stand to enquire, what post or principall did first decay, or the time when the raine did first begin to rot it, but they seeke
to

to amend that which is ruinous, and support that part, which is most subiect vnto falling. If you will haue a more familiar example, Saint *Austin* will giue you one, *A man* (saith he) *fals into a pit, and calls for helpe; hee that should lend him his hand for present reliefe, fals to asking him this question; Quomodo huc cecidisti? How didst thou fall in here?* But heare what answer he makes him: *I pray, aduise me, how I may come out, neuer aske mee the question, how I came in?*

In the parable of the Sower, Christ himselfe giues a full answer to those impertinent demands: he tels vs, that, after the good seed was sown, the enemy sowed Tares, when men were asleep.

And

Obsecro inquit cogita quomodo hinc me liberes, non quomodo huc ceciderim, queras. Aug. Epist. 29.

Mat. 13. 24.

*Dormienti-
bus homini-
bus.*

Matt. 24. 43

And from this parable com-
mon reason will forth-with
conclude ; If men were a-
leepe , how could they see
him ? if they did not see him,
how could they produce
him ? Now as the enemy
came at vnawares and in the
night season, when there was
none so much as dreamt of
him : so likewise of this be sure
(saith our Sauiour) if the good
man of the house knew, at what
watch the Thiefe would haue
come , he would surely haue
watched : and then certainly
he would haue told the time,
and the person.

*Iniquitas sed
mystica (i)
pietatis no-
mine pallia-
ta.*

The doctrine that wee
complaine of, is a *mystery of
Iniquity*, it is a *mystery cloa-
ked with the name of piety* ;
and wee know mysteries are
secret, and haue close and pri-
uate

uate working ; they worke not openly and publicquely, but by degrees, leisurably, cunningly, and warily to auoide discoueries. And as Tares sowne in good ground being but a small seed, lye long couered and hid in the earth before they appeare, after they appeare, they grow to another shape, and so multiply in the seed sowne ; such is the condition of error sowed in the Church. First, it is an opinion broached by some priuate man, & happily with a good intention ; then by addition it becomes an error of some one, or few, which at first is not easily espied, or not much regarded : afterward it gathereth strength, and multiplyeth it selfe into diuers parts and members of the

Initia vitiorum & corruptelarum in Rep. baud facile discerni solent, quia a primo parua sunt, sicut obseruat Arist. lib. 5. Polit. cap. 1. 3. & 4.

Mat. 13. 26,
27.

Vide episto-
lam 79. Ba-
sil. ad Eusta-
chium Ep.
Sebastia 79.
edit. Gr. Fre-
ben.

the body, and so by continu-
ance becomes a knowne er-
rour, and then the seruant
makes complaint to his Ma-
ster : *Sir, didst thou not sow
good seed in thy field ; from
whence then hath it Tares ?*
But, which is most obserua-
ble, the Seruants did not espy
the Tares, vntill such time as
the good Corne had sprung
vp, and was indangered by
them.

We say therefore that in
the Primitiue Church, when
any heresie did arise, that en-
dangered the foundation, or
openly disturbed the Church,
such as was the heresie of the
Arrians, of the *Pelagians*, of
the *Donatists*, and the like, the
first Authors were obserued,
the times were knowne, the
place was pointed at, and
forth-

forthwith letters of aduertisement or premunition, were written (which were then in vse) and were sent by the Orthodox Bishops and Pastors to other parts and sound members of the Catholique Church. By which publike notice, the steale-truth was discovered, and after publication of his heresie, the party was repressed and excluded from the communion of the whole Church. And in this alteration or change of doctrine : *Bellarmines* reason may take place; that is, in *euery great and notorious mutation there may be obserued the Author, the time, and the place, the beginnings, increasings, and the resistance made against it.* But the change of Romish doctrine was o-

D

ther-

Which were called by the ancient Greeke FF. *ἐπιστολαὶ συνελθούσας*, *Basil. epist. citata.*

• Bell. lib. 4. de Ecclesiast. 4. cap. 5.

therwise; it was like the Cockatrice egge, a long time in the shell, before the Cockatrice did appeare; it was a secret Apostasie, a falling away from the Truth, which was caused at the first by an error stolne into the Church: *Sensim sine sensu*, vn sensible, and vnawares. And therein appeares the difference betwixt open heresie and secret Apostasie. The open heretique visibly and professedly in a time knowne, by a person named, with a doctrine publicly professed, proclaimes his heresies against the Catholique Truth; The secret *Apostata* closely and warily in the time of darknesse, when the Seruants of the Husbandman were asleepe, vnscene and vnawares scattereth his seed.

seed. The one is easie to be discouered and knowne, both for time and person, because hee worketh openly in the day; the other scarcely to be discouered, because hee worketh onely in the night.

It is an vndeniable truth, that some opinions were condemned in the Primitiue Church for erronious and superstitious, which now are established for Articles of faith in the Romane Church.

To giue an instance: *S. Austin* complaines, that in his time the rude sort of people were intangled with superstition, euen in the true Church. *I my selfe* (saith hee) *know many, that are worshippers of Tombes and Pictures, whom the Church condemneth, and seekes euery day by*

*Novi multos
sepulchrorum
& picturarū
adoratores;
Nunc vos il-
lud admones,
ut Cathol.
Ecclesia ma-
ledicere desi-
natis, vitupe-
rando mores
hominum,
quos & ipsa
condemnat,
& quos quo-
tidie tanquā
malos filios
corrigere stu-
det. Aug. de
Moribus Ec-
cles. Cathol.
lib. 1. cap. 34.*

correction to amend them, as ungratious children. This holy Father complaines of some people in his dayes, which became superstitious in worshipping of Images, whom the Church did then condemne as corrupters of true Religion. The Authors of this error, he nameth not, the time when it began, hee sheweth not ; notwithstanding we are all eye-witnesses, that this corruption hath got the vpper hand, and that which was then condemned by *S. Austin*, and the Church for superstition, was confirmed foure hundred yeares after by the second *Councell of Nice* for Catholike doctrine, and is now decreed by the *Councell of Trent* for an Article of faith.

He

He that gaue first a Primacy of order to *S. Peter*, did neuer intend a primacy of power to the Pope ; And yet we see the Pope hath obtained it. He that made pictures of Saints for memory, for history, for ornament, did little dreame, that the workes of his hands should be worshipped ; and that such worship should be decreed for an Article of faith ; And yet we see it is so established in the Church of Rome. Hee that in testimony of the resurrection, and out of humane affection, commended the memory of dead soules vnto GOD, did neuer dreame of Purgatory ; and yet wee see Purgatory is become a point of faith, and made a gainfull merchandize in the Papall

See. He that stirred vp men to charity and workes of piety, did neuer intend to make workes copartners with faith in our Iustification in the sight of God. And yet wee see this doctrine is stoutly iustified by their Profelytes. He that instructed the Minister at the time of the Sacraments, religiously and carefully to intend that part of Gods seruice in the time of the ministration, did little dreame, that the Ministers intention should make good, or make voyde all the seuen Sacraments ; And yet wee see this is the Tenet of the Romish doctrine. The intention no doubt of many opinions in the first founders was good ; but the application is now amisse. For the householder

holder made good Lawes, but the enemy added a glosse: *There was a double sinne in Gedeon (saith Ferus) both in that he made an Ephod, contrary to the word of God, and in that seeing the abuse thereof, he tooke it not away. Now who seeth not, that the like happeneth to the Church? How many things did holy men ordaine with a good intent, which we see at this day changed, partly by abuse, and partly by superstition? The Feasts, Ceremonies, Images, Masses, Monasteries, and the like, none of them were instituted to that intencion at first, as now they are vsed, and yet we Gedeons hold our peace, they take not away the abuse, they take not away the superstitions. This complainant was a Friar, and*

*Ferus An-
not. in Iud. ca.
8. Colon. 1571
Duplex, &c.
Exemplo sint
fisia, cerema-
nia, Imagi-
nes, Missa,
Monasteria,
&c. Nihil
horum eā in-
tentione insti-
tutum fuit,
quā nunc ha-
bentur, &c.*

a member of the Romane Church; he tels vs that Masses, and Monasteries, and Images are all different from the meaning of the first founders, yet neuer tels vs of the times, nor Authors that first changed them. Now if the Reformed Churches should haue declined a reformation, because they could not assign the time and Authours of those errours; who seeth not, but they had fallen into the sinne of *Gedeon*, who in seeing the abuse tooke it not away? Nay more, those Romanists, which haue made diligent search and inquiry to know the time and Authors of their owne errors, which they now count for Catholike doctrine, although they professe they cannot precisely

ly set downe their first beginnings, yet they ingenuously confesse an alteration of diuers Tenets in their owne Church. *The restraint of Priests mariage, to say precisely when it came in* (saith *Marinus*) *I cannot tell, although I haue most diligently enquired after it.* Concerning Prayer in an vnknowne tongue, *It is to be wondred, how the Church is altered in this point* (saith *Erasmus*,) but the precise time hee cannot tell. The Communion in one kinde when it got first footing in the Church, *Minimè constat, it doth not appeare*, saith *Gregory de Valencia*.

Marinus de Schism. & Concl. part. 3. cap. ult.

Mirum in hac re, quam Ecclesia mutata sit consuetudo. Erasmus. in 1. Cor. 14.

Greg. de Val. de legit. usu Euchar. c. 10.

Now, if these men could haue produced their doctrine originally from the Scriptures, they should not haue

1 Tim. 4. 1.

needed to require of vs to shew them the first Authors of their doctrine. For I confidently believe, if forbidding of Mariage had beene the doctrine of Christ, which Saint *Paul* termeth the *doctrine of Devils* : If Prayer in an unknowne tongue had beene taught and commended by the Apostle *S. Paul*, as on the contrary it was forbidden by him, & condemned in his first Epist. to the *Corinthians* ; If the Communion in one kinde had beene instituted by Christ, as the contrary was, to wit, in both kindes ; If these points, I say, had beene deriued from the word of God ; or had they alwaies beene receiued as Apostolique Traditions in the Church ; the beginning and the Authour of their

their Tenets had beene easily knowne, and then they might haue beene published out of certaine knowledge, both for time & person. And as touching this and the rest of straw and stubble, which the Church hath added to her building, it is manifest by the Testimonies of some of their own side, that there was a knowne time, when those Tenets were not certainly knowne, or generally receiued by the Romane Church.

*The mariage of Priests was not altogether forbidden, till the time of Gregory the seventh (saith Polydore) and this was about a thousand yeares after Christ. The number of seven Sacraments was not expressly defined, till the dayes of Peter Lombard (saith Cassan-
der)*

*De Rer. In-
uent. li. 5. c. 4.*

*Cassand. de
Numb. Sacra.*

*Bellar. de
Euch. lib. 3.
cap. 23.*

*Scot. in 4.
Sent. dist. 11.
q. 3.*

*De Van. Sci-
ent. ca. 61.*

*De legit. usu
Euchar. c. 10.*

der) and this was 1140. yeares after Christ. The doctrine of Transubstantiation was not receined for a point of faith, till the Councell of Lateran (saith Scotus) and this was about 1200. yeares after Christ. The power of Indulgences extending to soules in Purgatory was first decreed by Boniface the eighth, (saith Agrippa) and this was 1300. yeares after Christ. The Communion in one kinde began to be generally receined but a little before the Councell of Constance (saith Gregory de Valentia) and this was almost 1400. yeares after Christ.

Sect.

S E C T. VII.

*The Pedegree of the Romish
faith drawne downe from
the ancient Heretikes; and
the Protestant faith deri-
ued from Christ, and his
Apostles.*

B Vt since these men are
so inquisitiue to know
of vs the first Authors
of their Religion; I will tell
them of their Predecessours,
and giue them a short Pede-
gree both of their Romane
faith, and our Protestant do-
ctrine; that it may appeare,
from whom they and we are
lineally descended. And first
touching the succession in
person and doctrine, I will
examine it, *Ordine retrogra-*
do,

Latine Ser-
uice.

Wolphius
Let. Memo-
rab. Centenar.
septim. p. 189
Numerus
Bestia, A-
poc. 13.
Epiph. hares.
19.

Ambr. in ep.
1. ad Cor. cap.
14.

do, by ascending vpward.

Latine seruice and prayer in a strange tongue came into the Church by *Pope Vitalian*, (saith *Wolphius*) and this was about the yeare 666. If we ascend higher, the Heretiques *Osseni* taught in the first ages, that there was no need to make a prayer in a knowne tongue, saith *Epiphanius*. If you will ascend to the Apostles time, and claime Antiquity in the highest degree ; There were certaine Iewes (saith *Ambrose*) amongst the Grecians, as namely, the Corinthians, who did celebrate the diuine Seruice and the Sacrament, sometimes in the Syriacke, and most commonly in the Hebrew tongue, which the common people understood not. For which cause Saint Paul wrote that

that whole Chapter of the fourteenth of the first to the Corinthians, which is wholly and expressely directed against Prayer or diuine Service in an vnknowne tongue. Here you haue the Romish succession in doctrine and person deriued from Iewes and Heretiques: here is our Protestant doctrine deriued from *S. Paul* the Apostle: *Pray with the spirit, pray with understanding also.*

The doctrine of *Transubstantiation* was first decreed at the Councell of *Lateran*, about foure hundred yeares agoe: If we ascend higher, it was set on foot by *Damasen*, and *Epiphanius*. For bringing in the worship of Images at the second Councell of *Nice*, If we looke further, it was

Transubstantiation.

*Helcesaita
duplicem
Christum faciunt, alium
supra, alium
infra. Theod.*

*Irenaeus lib. 1.
cap. 9.*

was practised by the *Helcesaita*, which fained a twofold *Christ*, one in *Heaven*, another in *Earth* : like the Masse Priests, who admit one body with all his dimensions and properties in *Heaven* above, another body in the Sacramēt here below, which hath no properties of a true body. If we looke higher, it was delivered by *Marcus* the Heretique, who by his inuocation ouer the Sacramentall Cup, caused the wine to appeare likebloud. If you will looke into the Apostles time, the first Authors were those disciples, that belieued the grosse and carnall eating of *Christs* flesh, which murmured against him, and forsooke him. Heere is their succession in doctrine and person, deriued from

from Idolators, from Here-
tiques, from *Capernaites*.
Here is our faith deliuered at
the same time by Christ him-
selfe: *The words I speake are*
spirit and life.

Ioh. 6.

The Popes Supremacy
was confirmed at the Coun-
cell of *Lateran*, and the Coun-
cell of *Trent*. If wee ascend
higher, it was first granted by
Phocas the bloody Emperor,
to the Bishop of *Constantino-*
ple 600. yeares after Christ.
If they claime Antiquitie
from the time of the Apo-
stles, the *Gentiles* were their
first founders, and benefa-
ctors: For (saith Christ) *the*
Kings of the Gentiles exercise
Lordship ouer them, and they
that exercise authoritie vpon
them, are called Benefactors.
Heere is their succession in
doctrinē

The Supre-
macy.*Vrspergensis*
in Phoca.
fol. 149.

Luke 22. 25

Matt. 23. 26
27.

Worship of
Images.

Irenæus lib. 1
cap. 23, 24.

doctrine and person deriued from bloud-suckers and *Gentiles*, in vsurping power ouer Kings and Kingdomes in things spirituall, in things temporall. Here is our receiued doctrine from Christ himselfe ; *Whosoever will be great among you, let him be your Minister : and whosoever will be chiefe among you, let him be your seruant.*

The worship of Images was decreed at the second Councell of *Nice*, almost 800. yeares after Christ. But if you claime Antiquity (because it is a point of faith) *Irenæus* tels vs the *Basilidians* and *Carpocratians* in the Primitiue times did worship Images, and professed they had the Image of Christ made by *Pilate*. Here is their succession

in L

in doctrine and person, deriued from the heretiques *Basilides* and *Carpocrates*, here is ours deriued from the doctrine of *S. Paul*, and from the lesson giuen by Saint *Iohn*, yea from the mouth of God himselfe, *Thou shalt not make to thy selfe any grauen Image, &c.*

Rom. 7. 12. 3.

1 Ioh. 5. 21.

Deut. 4. 15,
16.

The Communion in one kinde,

The Communion in one kinde was decreed at the Councell of *Constance* aboue 1400. yeares after Christ. Yet if you stand vpon Antiquity, because it is now an article offaith: *P. Leo* tels you, the *Manichees*, a sort of heretiques, in his time vsed the Sacrament in one kinde, *viz.* in bread onely. If you ascend to the time of the Apostles, the *Nazarites* (saith *Bellarmino*) had made a vow, not to drinke

*Leo Ser. 4. de
Quadrages.**Non est credibile Nazareos contra
votum suum
bibisse de can-*

lice. Nectra-
men credible
est, eos omni-
no à commu-
nione abstinu-
isse. Bell. A-
polog. contr.
prafat. Regis
mentoriam.
Episc. Eliens.
Resp. ad Bell.
c. 8. fol. 188.

Mat. 26 27.

August. ad
quod vult
Deum. c. 32.

Isid. Etym. li.
8. cap. de ha-
res. Christ.

drinke wine, and therefore in all likelihood they tooke the Sacrament in bread onely. Here then is their best succession in person and doctrine, deriued either from Heretiques, or else from an vncertaine example of the *Nazarites*; Here is our doctrine taught by Christ himselfe, and so commended to our Church, *Drinke yee all of this.*

Againe, looke vpon their *Inuocation of Saints and Angels*, and you shall finde their founders were the heretiques *Angelici*. Looke vpon their doctrine of merits and works of *Supererogation*, and you shall see their first Authors were the *Cathari*, the *Puritans*. Looke vpon their *exaltation*, their worship giuen to the

the blessed Virgin, and you shall discern the *Collyridian* Heretiques (which *Epiphanius* termes *Idolaters*) were their first leaders. Looke vpon their restraint of Priests Mariage, and you shall obserue, that the Heretique *Tatianus*, and the *Maniches*, were their Predecessors, and forbad Mariage in *Sacerdotibus*, in their Priests. These and the like errors taught in the Church of Rome, either lineally descended from the aforesaid heretiques, or at least-wise haue neere affinity with their adulterate issue. And if I haue failed in calculating the right natiuity of their ancient doctrine, yet sure I am, they are vtterly destitute of a right succession in person and doctrine from the
Apo-

Epiph. hares.
79.

Epiph. hares.
46.

Aug. ep. 74.

Apostles, and the ancient and orthodox Fathers of the Primitive Church : as shall appear by many testimonies of the *best learned amongst themselves.*

SECT. VIII.

The Testimonies of our Adversaries touching the Antiquity and universality of the Protestant faith in generall.

IN the meane time I will call the Church of Rome for a witnesse to our cause. And if she doe not plainly confesse the Antiquity of our Tenets, and the Noueltie of her owne; If she her selfe do not proclaime the vniuersality

ty of our faith : if she doe not confesse, that wee are both in the more certaine and safer way in the Protestant Church, I will neither refuse the name, nor the punishment due to heresie.

He therefore that shall question vs, where our Church was before *Luther*, let him looke backe into the Primitiue Church ; nay let him but looke into the bosome of the present Romane Church, and there he shall finde and confesse, that if euer Antiquitie and Vniuersality were marks of the true Church, of right and necessity they must belong to ours. Looke into the foure *Creedes*, which the Church of Rome professeth, and you shall finde three of those *Creeds* are taught and beleueed

The Creede of the Apostles, of the first Nicene Council, of Athanasius, of Pius the fourth.

beleueed in our Church, and these by our aduersaries confession were instituted by the Apostles, and the Fathers of the Primitiue Church, not created by *Luther*. Looke into the seauen Sacraments, which the Church of Rome holdeth, and you shall acknowledge that two of those Sacraments are professed by vs; and these by our aduersaries confession were instituted by Christ, not broached by *Luther*. Looke into the Canon of our Bible, and you shall obserue that 22. bookes of Canonickall Scripture, which our Church alloweth, were vniuersally receiued in all ages, and are approued at this day by the Church of Rome, for Canonickall Scripture, not deuised by *Luther*.

Looke

Looke into the first seuen
generall Councels, and you
shall confesse, that the first 4.
generall Councels are ratifi-
ed by the Canons of our
Church, and confirmed by
Acts of Parliament, not cal-
led by *Luther*. Look into the
Traditions of the Church,
and you shall see and confesse,
that all the Apostolicall Tra-
ditions, which were vniuer-
sally receiued, and which the
Church of Rome confesseth
at this day to be Apostoli-
call, are descended from the
Apostles to vs, not deriued
from *Luther*. Look into our
booke of Common Prayer,
and compare it with the an-
cient Liturgies, and it will
appeare, that the same formes
of Prayer (for substance) were
read and published in a
E knowne

known tongue in the ancient Churches, not broached by *Luther*. Looke into the ordination and calling of Pastors, and it will appeare, that the same essentiall forme of ordination, which at this day is practised in our Church, was vsed by the Apostles & their successors, not deuised by *Luther*. If therefore the three Creeds, the two principall, Sacraments of the Church, the 22. bookes of Canonickall Scripture, the first foure generall Councils, the Apostolique Traditions, the ancient Liturgies, the ordination of Pastors: If, I say, all these were anciently taught, and vniuersally receiued in all ages in the bosome of the Romane Church, euen by the testimonies of our aduersaries

saries themselves; is it not a silly and senselesse question to demand of vs, where our Church was before *Luther*?

The positive doctrine which we teach, is contained in a few principall points; and those also haue *Antiquity* and *Vniuersality* with the *Consent* of the *Romane Church*. The points in controuersie which are *sub Iudice* and in question are for the most part, (if not all) additions obtruded vpon the Church, and certainly from those additions, and new Articles of faith, the question doth truly and properly result vpon themselves: *Where was your Church* (that is) *Where was your Trent doctrine, and Articles of the Romane Creed receiued de Fide, before Luther?*

XXXIX.
Articles of Religion
established
at the be-
ginning of
Reformati-
on Edw. 6.
Anno. 1552.
and after
confirmed
in the Raige
of Q. Eliz.
Anno. 1562.
and 1571.
&c.

Inioyned
by the Bull
of Pius the
fourth.

If therefore our doctrine lay inuolued in the bosome of the Romane Church (which no Romanist can deny) If I say it became hidden as good corne couered with chaffe, or as fine gold ouerlayed with a greater quantitie of drosse, was it therefore new and vnknowne, because Poperie sought by a preuailing faction to obscure it? Was there no good corne in the Granary of the Church, because for many yeares space till *Luthers* daies it was not seuered from the chaffe? No pure gold, because our aduersaries would not refine it by the fire of Gods word? If the chaffe and drosse be ours, or if our Church sa- uour of nothing but Nouel- tie and heresie, (as some of these men pretend) let them

them remoue from the bo-
some of their owne Church,
that new and hereticall do-
ctrine, which they say was
neuer heard of before *Lu-
ther*; and tell mee, if their
Church will not prooue a
poore and senslesse carkasse,
and a dead body without a
soule. Take away the three
Creeds, which we professe,
our two Sacraments, the 22.
bookes of Canonick Scrip-
ture, the Apostolicall Tradi-
tions, the foure generall
Councels; and tell me if such
light chaffe, and new heresies
(as they now stile them) were
remoued, whether their
twelue new Articles, their
siue improperly called Sacra-
ments, their Apocryphall
Scriptures, their vnwritten
verities, and Traditions will

be able to make a true visible Church?

It is true, that we denie their additions (to wit, their *aliquid amplius*) because they are grounded on humane authoritic, & want the foundation of the Scriptures. Wee denie Purgatorie, Inuocation of Saints, Works of Supererogation, worship of Images, and the like. And if our Religion be therefore termed Negatiue, for deniall of those things, who sees not, but for the like reason they themselves will stand guiltie of the same aspersiō? Do not they denie the substance of bread after Consecration? doe not they deny the Scriptures to containe all things necessary to Salvation? doe they not deny the reading of them to
Christian

Christian people? doe they not deny Marriage to the Priests? the Cup to the Lay people? the Supremacie to their Soueraigne in his owne dominions? And may not we for these, and the like reasons protest against them, that therefore theirs is a Negative Religion?

But that the world may know, we obtrude not these things by way of recrimination, it shall appeare by their own confession, that the Traditions, which we deny, are declined by the best learned amongst themselves. Nay more, they doe not onely acknowledge those things, which we hold, but the most ingenuous of them are ashamed also of those additions of theirs which we denie. As for

instance, wee charge them with the worship of Images, they denie it, or at least excuse their manner of adoration; but they condemne not vs for not worshipping. We accuse them for praying in an vnknowne tongue, they excuse it, that God knowes the meaning of the heart: but they do not condemne vs for praying with the spirit, and with vnderstanding. Wee condemne them for adoring the elements of Bread and Wine in the Sacrament, because it depends vpon the intention of the Priest: they excuse it, that they adore vpon condition, *If the consecrated bread be Christ*; but they doe not condemne vs for adoring Christs reall body in heauen. Wee accuse them for ta-
king

*Adrian. 6. P.
lib. Quodlib.
Adoro te sicut
es Christus.*

king away the Cup from the Lay people: they excuse it, that *it was not taken up by the Commandement of the Bishops, but it crept in, the Bishops winking thereat* (saith *Costerus*) but they doe not condemne vs for following Christs example, and receiuing in both kinds. Lastly, we accuse them for their priuate Masses, contrarie to Christs institution, and the custome of the Primitiue Church; they excuse it, *That it is through their owne default and negligence, whereof* (saith *Master Harding*) *the godly and faithfull people, since the time of the Primitiue Church, haue much complained.* And which is remarkable and comfortable to all beleeuing Protestants, we charge

E 5 them

Coster En-
chirid. de
commun. sub
utraq; specie.
Colon. 1600.
p. 359 O. 4uo

Harding in
B. Iewel, cap.
of Priuat.
Massé p 3.

them with flat idolatrie, in the adoration of the Sacrament, of Reliques, of Saints, of Images. And howsoever they excuse themselves, in distinguishing their manner of adoration: yet, I say, to our endlesse comfort be it spoken, they cannot charge vs in the positive doctrine of our Church, no not with the least suspicion of idolatrie.

SECT. IX.

S E C T. IX.

The testimonies of our Adversaries touching the Protestant and the Romane faith in the particulars.

Parag. 1.

Iustification by faith (onely.)

THese things premised, I will proceed to the examination of witnesses both for the Antiquitie of our doctrine, and the Noueltye of theirs. But before I go to publication, I will present you with two Records, for two principall points of our faith. By these evidences it shall appeare, that the Word
and

and Sacraments, the proper marks of a true Church, were rightly preached, and duely administred here in England in the most obscure ages long before *Luthers* daies. I say, it shall appeare, that before and after the Conquest, the Priests and professors of those times protested openly against the doctrine of Romish merits, preaching saluation through Christ alone; and withall publikely professed and administred the same Sacraments, in the same faith and truth, which we teach, and administer at this day.

Infrap. 95.

In the dayes of *Anselme* Archbishop of Canterburie, about the yeare 1080. there was a set and publique forme of prayer prescribed for the
visitation

visitation of the sicke, and this forme (saith *Cassander*) in *Bibliothecis passim obuia*; was commonly to be had in Libraries. The words are plaine, and fully consonant to the faith that our Church professeth: *Dost thou beleene to come to glory not by thine owne merits, but by the vertue and merit of the passion of our Lord Iesus Christ? dost thou beleene that our Lord Iesus Christ did dye for our salvation, and that none can be saved by his owne merits, or by any other meanes, but by the merit of his passion?* This manner & forme of Interrogatories was prescribed generally to all Priests for their visitation of the sicke, and the sicke party accordingly was taught to make answer to these,

Cassan. in append. ad opus. lab. Roffen. de fiducia & misericordia Dei. Nu. 2.

Ordo Baptizandi, & visitandi. edit. Venet. Anno 1575.

*Respondet
infirmus, cre-
do.*

*Hofius in
Confessione
Petricon.
cap. 73.*

these, and the like questions :
All this I beleene. Vpon this
confession the Priest conclu-
ded with this instruction to
the sicke person ; *Goto there-
fore, as long as thy soule re-
maineth in thee, place thy
whole confidence in his death
onely, haue confidence in no o-
ther thing, commit thy selfe
wholly to his death, with this
alone couer thy selfe wholly, in-
termingle thy selfe wholly in
this death, wrappe thy whole
selfe in this death : And if the
Lord God will iudge thee, say,
Lord, I appose the death of our
Lord Iesus Christ betwixt me
and thy iudgement, and no o-
therwise doe I contend with
thee : And if he say vnto thee,
that thou art a sinner, Lord, I
put the death of our Lord Iesus
Christ betwixt thee and my
sinnes :*

sinnes : If hee say vnto thee, thou hast deserued damnatiō: say, Lord, I set the death of our Lord Iesus Christ betwixt thee and my bad merits, and I offer his merit in stead of the merits, which I ought to haue, but yet haue not : If hee say, that he is angry with thee: say, Lord, I interpose the death of our Lord Iesus Christ betwixt me and thine anger.

This point of faith was publicquely professed in the Church of *England*, and generally practised shortly after the Conquest both by Priests and people.

But obserue the cunning of our aduersarie. That booke, which was published in *Anselmes* dayes for instruction and visitation of the sicke; the same booke I say, both
for

*Ordo Bapti-
zandi, cum
modo visi-
tandi infor-
matus.*

Parisi. anno

1575.

Colon. anno

1556.

Ven. anno

1575.

*Quirog. pa.
148. Sandou.
& Roxas an-
no 1612.*

for matter and substance, hath of late yeares beene printed at *Paris*, at *Collen*, at *Venice*; whereby not onely the doctrine of merits is eclipsed, but the now *Romane* faith is discovered to differ from the ancient. What meanes can be found, how these men should rectifie their owne printed Authors? Behold, the *Romane Inquisitors* haue carefully provided by two *Expurgatory Indices*, that the words of comfort, which the Priest was enioyned to pronounce to the sick person, should be blotted out.

And as the doctrine of iustification was rightly preached in those dayes (according to the now Protestant faith, and contrary to the Te-
net

ner of the now Romane Church) so likewise you shall obserue, that the two Sacraments of Baptisme and the Lords Supper, were publicly taught & duly administered in the same faith and doctrine before the Conquest, as they are now declared and receiued in the Church of *England.*

Parag. 2.

The Sacrament of the Lords Supper, and the doctrine of Transubstantiation.

First, concerning the Sacrament of Baptisme, I thinke there is none so blinde or stupid, that will denie the Baptisme now v-
fed

fed in our CHVRCH, both for matter and forme, to be substantially the same that the Primitiue Church euer vsed, and that the Romish additions of Salt and Spittle, and other Ceremonies vsed by them, neither cause a Transubstantiation in the element, nor the want of them inforceth Rebaptization in the Protestant. So that concerning the truth of our Baptisme there can be no question. And as concerning the Sacrament of the Lords Supper, in the daies of *Ælfricke*, about the yeare (996) there was a Homily appointed publicuely to be read to the people on *Easter* day, before they did receiue the Communion, wherein the same faith and doctrine (which

The sacrament of the Eucharist.

(which our Church now professeth) was publikely taught and receiued, and the doctrine of the Reall presence, (which at that time had got some footing in the Church) was plainly confuted and reiected; Neither was this the particular doctrine of one Bishop, but at the same time, the same matter was deliuered to the Clergy by diuers Bishops at their Synods out of two other writings, or Epistles, published by the same *Ælfricke*, one whereof was directed to *Wulfstius* then Bishop of *Sherbourne*; the other written to *Wulfstane* Archbishop of *Yorke*; wherein both Priests and people by their command and directions, were instructed and taught

Alfricks
Homily.
B. Usher in
his answer
to a chal-
lenge. &c.
ca. Real. pref.
pa. 78, 79.

taught the doctrine of the Eucharist in these words; *There is a great difference betwixt the body, wherein Christ suffered, and the body, which is received of the faithfull: The body truly that Christ suffered in, it was borne of the flesh of Mary, with bloud, and with bone, with skin, and with sinewes, in humane limbs, with a reasonable soule living: and his spirituall body, which nourisheth the faithfull spiritually, is gathered of many cornes without bloud, and bone, without limbe, without soule; and therefore there is nothing to be understood bodily, but spiritually, &c.* This I say, and the like doctrine was approued by the Abbot of Malmesbury, by the Archbishop of Yorke, by the Bishop of Sherbourne, by

by diuers Bishops at their *Synods*, and by them commended to the rest of the Clergy: who were commanded to reade it publicuely to the common people vpon *Easter* day, for their better preparation & instruction in the Sacrament. And for the same cause by the motion of *Wulfstan* the Archb. was *Elfricke* induced to translate the foresaid writings out of Latin into the vulgar tongue, being of like argumēt with the Homily before mentioned. If this Protestant faith thē publicely professed, had bin taught only by a multitude of seditious and factious persons; or had bin receiued by some few excommunicate members in the same Church; our aduersaries might haue some colour, some

Elfricus
Abbas Vul-
stano Archi-
episcopo salu-
tem in Chri-
sto. Ecce paru-
imus vestra
almitari in-
fionibus, trā-
ferentes An-
glicē duas E-
pistolās, quas
Latino elo-
quio descrip-
tas ante annū
vobis destina-
uimus. Tran-
scrip. ex lib.
Mss. in Bibl.
publ. lames
in his dete-
ction of the
corruption
of the FF.
par. 2. p. 55.

some plea, to denie the Visi-
bility of our Church. But
when it appears that it was
generally published by the
chiefe Bishops and Pastors of
seuerall congregations; when
it appears these Doctors had
their calling and succession in
the Romane Church; when
it appears it was approued
by a publique Synod at their
meetings: I cannot but ac-
count it a Iesuities vaine flou-
rish to tell vs: *That we cannot
esspie out so much as one towne,
one village, one house, for
(1500) yeares that sauoured
of our doctrine.* So that if in
that time any faction, or op-
position arose concerning this
doctrine, it was occasioned,
not by bringing in a new do-
ctrine, but by maintaining
the olde, and that with con-
sent

*Camp. Rat. 3.
Whit. p. 14.*

sent, and approbation of the Bishops then living. Nay more, if that the faith of *Gregorie the Great*, published here in *England* (400) yeares before that time; If I say, his faith and doctrine continued the same here in our Island, without alteration till the comming of *Luther*, (which our aduersaries confidently maintaine,) either this Homily published by the Bishops was the faith of *Gregory*, and so our Church continued Visible in the same faith from his time till ours; or else the Romane doctrine, now taught and beleueed, hath not continued the same without alteration vntill the dayes of *Luther*.

Thus the Word and Sacraments taught by Christ
and

and his Apostles, were published and proclaimed by the Bishops, and Archbishops of those times, for the saving knowledge, and knowne salvation both of Priests and people. So that the most substantiall points of our Religion, were visibly knowne, and generally published not in priuate corners, but in publique Libraries; not in obscure assemblies, but in open Churches, and generall congregations of our owne Country, in the darkest ages, long before *Luthers* daies.

And although the Inquisitors haue not as yet passed their sentence vpon *Elfricks* Homily; yet in that Homily they haue suggested *Transubstantiation* by two feined miracles, contrary to the doctrine

Elfricks
Sermon on
Easter day:
printed at
London
1623. pag. 7.

ctrine of the Eucharist then
publicly taught, and farre
different from the whole
Scope of the Author. And
the Latine Epistle written by
Alfricke to the Archbishop
of *Torke*, is to be scene man-
gled and razed in a Manu-
script in *Bennets Colledge* in
Cambridge, (as it is well ob-
serued by a learned Divine,)
and I cannot conceiue, but it
was done by some Romanist,
because it doth plainly con-
fute the doctrine of *Transub-*
stantiation. Thus wee see,
what time and errour hath
brought to passe. That Pro-
testant faith, which in *Al-*
fricks daies, was generally re-
ceiued in *England* for Catho-
lique doctrine touching the
Sacrament, is now condem-
ned as hereticall by a preuay-
ling

D. James in
his detesti-
on of cor-
ruption of
Fathers, par.
2. pag. 55.

ling faction in the Romane Church ; And that word of truth, which was published in *Anselmes* daies, for the saluation of Priests and people in the English Church, is now condemned by an *Index Expurgatorius*, with a *Deletur* vpon those sauing words. But I say of them, as S. *Ambrose*, sometimes pronounced of the *Arrians*. *They may well blot out our letters, but our faith they shall neuer abolish.*

*Ambrosio-
rat. 1. contra
Arrian.*

Transub-
stantiation.

Againe, looke vpon their doctrine of *Transubstantiation*, and you shall see how miserably their Church is diuided touching the antiquity and vniuersality of that point of faith. Some deriue it from the words of Christ, others from Christs benediction before the words were vttered ;
some

some from the exposition of the Fathers, others from the Councell of *Lateran*, some from the authority of the Scriptures, others from the determinatiō of the Church. And whereas many other points of the Romish doctrine are pretended to be Apostolicall Traditions, as hauing no foundation in the written word, it is obserued by learned *Du Plessis*, that the Papists generally maintaine, that their Masse is prooued from the Scripture. Inso-much as at the 26. and 27. of *Matthew*, and other places, where there is mention made of the Institution of the Sacrament, their ordinary commentaries doe now note: *Here is the Institution of the Masse*; and that commonly

*De Euch. l. 1.
ca. 1. instit.*

*Lyran. in
Mat. cap. 26.
edit. 1520.
Camp. Rat. 2.
Wint. pag. 11*

Hic instituitur Eucharistia: Sacramentum ad Dominice passionis recordationem.

Bellarmin. 3. de Euch. l. 2. §. Tota.

in Capitall Letters in the Margin: whereas others formerly; and euen the ordinary Glosse hath noted vpon the same words: *Here is the Institution of the Eucharist*, being a Sacrament for remembrance of the Lords suffering. It was the great vaunt of *Campion* the Iesuite: *If the Protestants name the Gospell, we ioyne with them, the very words are for vs: This is my body, this is my blood:* and *Bellarmino*, his fellow Iesuite professeth confidently, that the words, *This is my body, are of the essence of the Sacrament, and they are operative.* If we shall further question, at what time, whether before, or after the wordes spoken, there is a conuersion of the Elements into the body and blood

bloud of Christ : *Aquinas* tels vs, that the very last instance of the deliuerie of those words, is the first instance of Christs body in the Sacrament, but in all the time before there is the substance of bread remaining.

If these men therefore haue spoken the truth, let them beare witnesse of the truth; onely let mee tell you, they want that vnity in this point of faith, which they appropriate as a speciall marke to their Church: and for prooffe of this, I will proceed to publication of witnesses, wherein I will produce no other testimonies, but their owne learned Authors (and I presume a better prooffe then their owne confessions none of them can expect.) Where-

Ultimum instans prolationis verborum est primum instans in quo est in Sacramento corpus Christi, in toto autem tempore precedenti est item substantia panis. Aqu. par. 3. q. 75. art. 7. ad. 1.

by it shall appeare, that their grand point of Transubstantion in the Scriptures, nor certainty in the Fathers, nor vnity among themselues, to conclude it for an Article of beleefe. Touching the words of Consecration, *Salmeron* the Iesuite speaking in the person of the Grecians, deli- uers their opinion in this manner : For as much as the benedictio of the Lord is not superfluous or vain, neither gaue he simply bread, it followeth, that whē he gaue it, the trans- mutation was already made; & those words (*This is my body*) did demonstrate what was contained in the bread, not what was made by them. And *Swarez* the Iesuite ingenious- ly professeth, that Cardinall *Gaietan* in his Commentary vpon

Dan. Cham.
Panstr. lib. 6.
de Euch. c. 7.

Ex Catholicis
solus Caieta-
nus in Com-
mentario hu-
ius Articuli,

upon this Article, did affirme,
 that *those words of Christ,*
This is my body, doe not of
 themselves sufficiently prooue
Transubstantiation, without
 the supposed authority of the
 Church; And therefore by the
 commandement of Pius Quintus,
 that part of his Comment-
 ary is left out of the Romish E-
 dition. *Habemus confidentem,*
 we haue a faire confession for
 a Cardinall, and a friendly
 caueat touching the spunging
 out of his authority. And
 that the world may know,
 that these men are better
 friends to our cause, then ma-
 ny yet conceiue them to be,
 I will produce both Cardi-
 nals, and Bishops, & School-
 men, who will testifie with
 vs.

First, That there are no

F 4

words

*qui iussu Pij
 Quinti in
 Romanâ edi-
 tione expun-
 ctus est, docu-
 it, seclusâ
 Ecclesiæ au-
 thoritate,
 verba illa
 (Hoc est cor-
 pus meum)
 ad veritatem
 hanc confir-
 mandam non
 sufficere.]*
*Suar. Tom. 3.
 disp. 46.*

words in Scripture to proue Transubstantiation.

Secondly, That those words, *This is my body*, are not of the essence of the Sacrament.

Thirdly, That the ancient Fathers did not beleue the substance of the Sacramentall bread to be conuerted into Christs reall flesh.

Fourthly and lastly, That Transubstantiation was not beleued *de Fide*, as a matter of faith, about 1000. yeares after Christ.

And first I will giue you their own confessions touching the place and proöfe of Transubstantiation, deriued from the Scriptures.

Gabriel Biel.] *How the body of Christ is in the Sacrament, Non inuenitur in Canone*

*Quomodo sit
corpus Christi
utrum per
conuersionem
alicuius, &c.
Biel in Can.
Missa Lect.*

none *Biblia*; It is not expressed in the Canon of the Bible.

Cardinall de Alliaco.] That manner or meaning, which supposeth the substance of bread to remaine still is possible, neither is it contrary to reason, nor to the authority of the Scriptures; nay, it is more easie and more reasonable to conceive, if it could accord with the determination of the Church.

I. Fisher Bishop of Rochester.] Hitherto S. Mathew, who onely maketh mention of the new Testament; neither are there any words here written, whereby it may be prooved, that in the Masse is made the very presence of the body and blood of Christ: And lastly, hee concludeth, *Non potest*

F 5

igitur

Patet quod ille modus sit possibilis, nec repugnat rationi, nec auctoritati Biblicae, imò facillius ad intelligendum & rationabilius, quam, &c.] In 4. Sentent. 2. 6. ar. 1.

Hactenus Mathew, qui ex solo Testamento noui meminit, neq. ullū hūc uerbum positum est quā probetur in nostrā Missā uerā fieri carnis & sanguinis Christi praesentiam. 1. Fish. contra capt. Babylonica m. c. 10. N. 8. & O.

igitur per ullam Scripturam probari : it cannot be proved by any Scripture.

Benedixit
benedictione
caelesti, &
virtute verbi,
qua conuer-
sit panis in
substantiam
corporis Chri-
sti, &c. Du-
rand. in Rati-
onal. l. 4. c. 41

Durand.] Christ blessed the bread by his heavenly bene-
diction, and by vertue of that
word the bread was turned
into the substance of Christs
body, and (saith he) Tunc con-
secit cum benedixit, He then
made it, when he blessed it.

Benedixit,
suum corpus
fecit, qui pri-
us erat panis,
benedictione
factus est ca-
ro - non enim
post benedi-
ctionem di-
xisset, Hoc est
corpus me-
um, nisi in
Benedictione
fecit corpus
suum] Odo
in Canonem
Dist. 4.

Odo Cameracensis.] Christ
blessed the bread, and then
made that his body which was
first bread, and so by blessing,
it became flesh, for otherwise
he would not haue said after
he had blessed it, This is my
body, vlesse by blessing it he
had made it his body.

Quod Euan-
gelium non
explicauit
expressis, ab
Ecclesia ac-
cepimus, vi.

Cardinall Caietan.] That
part which the Gospell hath
not expressed, viz. the conuer-
sion of the bread into the body
and

and bloud of Christ, we haue receiued expresly from the Church.

Christophorus Archbishop of Cæsarea.] Before the words (This is my body) were uttered by Christ, if the bread by benediction had not beene his body, that proposition had not beene true, for when Christ said, Take ye, cate ye, if at that time the bread by benediction were not changed, it will follow, that Christ did command his Disciples to take; and so we must denie the Article of Transubstantiation. Therefore it is most certaine, that Christ did not consecrate by those words, neither were they any part of consecration. And in this opinion both the Councell of Trent, and all Writers did agree, till the late times of Ca-

conuersionem
panis in cor-
pus Christi.
Caiet Tom. 3.
q. 75. ar. 1.
Christoph. de
Cap Fontium
lib. de corre-
ptione Theol.
Schol. Lege
Christoph. fol.
11. 41. 87. 18
23. 63. 58.
fol. 7. 9. &c.

Caietan, that Christ did consecrate the bread by blessing it; and therefore we conclude this for an infallible truth, to which both Scriptures, and Councils, and all Antiquity yeeld an undeniable testimony and consent, that the words, This is my body, are not the words of consecration, nor consequently the cause of Transubstantiation.

Cardinall Bellarmine.] It is not altogether improbable that there is no expresse place of Scriptures to prooue Transubstantiation, without the declaration of the Church (as Scotus said) for although the Scriptures seeme to vs so plaine, that they may compell any but a refractary man to belceue them, yet it may iustly be doubted whether the Text
be

Secundo dicit
Scotus, non
extare locum
vllum Scrip-
turae tam ex-
pressum, ut si-
ne Ecclesia de
terminatione
evident et co-
gat Transub-
stantiationem
admittere,
atq; id non est
omnino im-
probabile.
Nam etiam si
Scriptura &c
—tamen me-
rito dubitari
potest cum
homines do-
ctissimi & a-
cutissimi,
qualis in pri-
mo Scotus
fuit, contra-
rium sentiunt.
Bell. de Eu-
char. lib. 3. ca.
23. Tom. 3.
§. secundo.

be cleare enough to inforce it, seeing the most acute and learned men, such as Scorus was, haue thought the contrarie. Thus the learned Cardinall, who at first did confidently affirme, that the words, *This is my body*, were of the essence of the Sacrament, and did effect that which they did signifie; Vpon the examination of witnesses of his owne side, confesseth, *Merito dubitari potest, &c.* It may iustly bee doubted, whether the Scriptures doe prooue the bodily presence; And wee all know and confesse, that a doubtfull opinion cannot be made an Article of faith. From which confessions I may truly inferre; If the consecrated bread be neither transubstantiated by Christs benediction before

fore those words were vttered, as *Aquinas*, the *Romane Catechisme*, and the *Masse Priests* commonly affirme; nor by the words, *This is my body*, vttered after the Benediction, as the Archbishop of *Casarea*, Cardinall *Casertan*, and others doe affirme: then certainly there are no words in Scripture to prooue Transubstantiation for an Article of beleefe.

I proceed from Scriptures to Fathers: *Alphonſus à Caſtro* was a diligent reader and obseruer of the ancient Fathers, yet after great study, and long search in their writings, returnes this answer: *Of the conuerſion of the body and bloud of Chriſt there is ſeldome mention in the ancient Fathers.* And the reason is

De Tranſub-
ſtantiatione
panis in cor-
pus Chriſti
rara eſt in an-
tiquis Scrip-
toribus m n-
tio Alphon-
ſi lib 8 contra
haereſ verbo
Indulgentia.

is giuen by another learned writer of his owne side : *In the Primitiue Church it was beleued for a point of faith, that the body of Christ was contained vnder the formes of bread and wine, but it was not beleued as a matter of faith, that after consecration the substance of the bread was conuerted into the body of Christ.* And howsoeuer our Aduersaries pretend antiquity and vniuersality of Fathers for their doctrine ; yet Saint *Austin* is so wholly ours in this point, that *Mal-donat* the Iesuite noting his exposition vpon those words of Scripture : *The Fathers haue eaten Manna, and are dead, &c.* makes this confession : *I am perswaded, that if Saint Austin, being so great*
an

In Primitiua Ecclesia de substantia fidei erat, corpus Christi sub speciebus contineri, tamen non erat de fide substantiam panis in corpus Christi conuerri, & facta consecratione, illinc recedere. Ho. Tribarne in 4 d. 11. q. 3. disp. 42 § 1.

The like place out of Masqu. in. fa p. 160.

Hoc dico per-
suasum me
habere, San-
ctum Augu-
stinum, sino-
stra fuisse a-
rate, longe a-
liter sensu-
rum fuisse ho-
minem omni
hereticorum
generi inimi-
cissimum, cui
videret ad e-
undem fere
modum Cal-
uinistas hunc
et illum D.
Pauli locum
interpretari.
Maldon in
Ioh. 6. v. 57.
num. 80. 81.

Minime mi-
rum est, si u-
nus aut alter,
aut etiam a-
liqui ex vete-
ribus minime
consideratè
et rectè hac
de re senser-
int. Grez. de
Valent. de
Transubstant.
lib. 2. cap. 7.

an enemy to heretiques, had
liued in these our daies, would
haue beene of another minde,
when hee had once perceiued
the Calvinists interpretation
to be almost the same: and
Gregory de Valentia, obser-
uing the manifest testimonies
of Theodoret, (viz.) That
the consecrated elements did
remaine in their proper sub-
stance, and shape, and figure;
returnes the like answer. It
is not to be maruailed, if one
or more of the ancient Fathers
(before the question of Tran-
substantiation was thoroughly
debated in the Church) haue
both thought lesse considerate-
ly and truely concerning Tran-
substantiation. And this is
an answer (saith he) briefe,
and simple, and no way incon-
uenient. Thus it seemes
Theo-

Theodore with other Fathers were ignorant of the greatest mysteries of their salvation. And Saint *Austin* did not rightly vnderstand the corporall presence ; for hee would haue changed his opinion, if hee had liued in these dayes. But their learned Cardinall *Cusanus* is not so reserued in his opinion of the Fathers, hee speaks plainely and openly ; that certaine of the Ancient Diuines are found of this minde, that the bread in the Sacrament, is not transubstantiated or changed in nature, but remaineth still, and is cloathed with another substance more noble then it selfe. And for conclusion of this point, many writers and Schoolemen in their owne Church,
are

Cusan. exercit. lib. 6.

Nota.

*Unum addit
Scotus, quod
minimè pro-
bandum, quod
ante Latera-
nense Conci-
lium non fu-
isset dogma
fidei. Bellar.
lib. 3. de Eu-
char. cap. 23.*

*Suar. in 3.
Thom. in Eu-
char. disp. 50.
§. 2. p. 602.*

are so far from granting An-
tiquity and Vniuersality to
this doctrine, that they pro-
fesse the Tenet of Transub-
stantiation was lately recei-
ued into the Church for a
point of faith.

Scotus tels vs, that before
the Conncell of Lateran, Tran-
substantiation was not belee-
ued as a point of faith. This
did *Bellarmino* obserue as a
thing remarkable in *Scotus*,
although hee doth not ap-
proue the same. And *Suarez*
his fellow Iesuite professeth;
*The Schoolemen, which teach
that the doctrine of Transub-
stantiation, is not very ancient,
ought to be corrected, such as
Scotus was.* It is confessed
then, that *Scotus*, and other
Schoolemen did acknow-
ledge Transubstantiation for

a new doctrine; and it is most probable, that such Schoolemen as liued not long after the Councell of *Lateran* (where that doctrine was decreed for a poynt of faith) best vnderstood the Tenets of those times. In like manner, *Durand* and some of his fellow Schoolmen after him, professed openly, that *the materiall part* (or substance) of *the Sacramentall bread* was not conuerted. These testimonies are so true and euident to the world, that *Belarmine* doth confesse and auoid that saying of *Scotus* with *à minimè probandum*, &c. it must not be allowed; and as touching *Durand*, he answereth, *his doctrine is hereticall, but hee is no heretique, because he is ready to*
sub-

*Bell de Euchar. lib. 3.
c. 13. Sect. 3.
Tom 3.*

submit to the iudgement of the Church.

To let passe *Wicliffe*, the *Waldenses*, and others who were condemned for heretiques for professing the same doctrine: Their owne Proctors, *Hostiensis* and *Gaufridus* tell vs, that there were others in those daies, who taught that the substance of bread did remaine; and *this opinion, say they, was not to be reiected*. If we descend to this last age, their owne learned *Tonstall* professeth, that the beleeve of Transubstantiation within lesse then 500. yeares, was a matter of indifferency, not an Article of faith. *Of the manner and meanes of the reall presence, how it might bee either by Transubstantiation or otherwise,*

*Durand. in
4. Sent. dist.
10. 7. 1. num.
13.*

wise, perhaps it had beene better to leaue to euery man, that would be curious, to his owne coniecture, as before the Councell of Lateran it was left: and lastly, their owne *Erasmus* concludes with *à serò definit Ecclesia, &c.* It was late ere the Church defined Transubstantiation.

Since therefore the Protestant faith, touching the Spirituall and Sacramentall participation of Christs body, was generally taught and beleeued in the former and the latter ages; since the doctrine of Transubstantiation hath no Vnitie amongst the Romish Authors, no Vniuersality amongst the ancient Fathers, no certainty in the sacred Scriptures; Saint *Austins* profession shall be my

De modo quo id fieret fortasse satius erat, curiosū quemq; relinquere coniectura, sicut liberum fuit ante Conciliū Lateranense. Tenstall de Euchar. lib. 1. pag. 46. Eras. Annot. in 1. Corinth. 7.

*Sicut de Christi, sicut de Ecclesia, sicut de quacunque alia re, quae pertinet ad fidem vitamque nostram, non dicamus nos, e-
quaquam comparandi ei qui dixit, sed si Angelus de Caelo vobis annuntiaverit prae-
terquam quod in Scripturis Legalibus & Evangelicis accepistis, Anathema sit.
Aug. Contr. Iulian. Petil. lib. 3. cap. 6. Tom. 7.*

my conclusion : Whether concerning Christ, or his Church, or any thing that appertaineth to our faith and life, I will not say, if we (who are no way to be compared to him that so spake) but if an Angell from heauen shall preach vnto you any thing, besides that you haue receiued in the Legall and Euangelicall Scriptures, let him be accursed.

Par.

Parag. 3.

Private Masse.

IT is decreed by the Councell of Trent ; If any shall say, that Masses, in which the Priest alone doth communicate, are unlawful, and therefore ought to be abrogated, let him be accursed : Here is a Curse proclaimed against all or any, that shall condemne private Masse as unlawfull, and herein the Protestants stand in danger of a cursing Councell. For it is an Article of the Reformed Church : *Private Masses, that is, the receiving of the Eucharist by the Priest alone, without a competent number of Communicants, is contrary to the institution*

Si quis dixerit, Missas, in quibus solus sacerdos sacramentaliter communicat, esse illicitas, ideoque abrogandas, Anathema sit. Concil. Trident. can. 8 Sess. 22.

*Artic. of Ireland
Art. 100.*

tution of Christ, and the practise of the Primitive Church; and hence it will follow, that Priuate Masse is vnlawfull, and therefore to be abrogated. Now hee, that curseth vs, curseth Christ, that ordained it, and God, that commanded vs to obserue it. It was the answer in the like case made by a right Reuerend and learned Prelate of our Church : *If wee haue altered any part of Christs Institution, curse on in GODS name, and let your curses take effect, but if the celebration of our Mysteries be answerable to his will and word, that first ordained them ; You curse not vs, whom you would hurt, but him, that your cursed tongues cannot hurt, which is God to be blessed for euer.*

B. Bilson
Differ. betweene
Christ Subiect. & Antichrist. Rebeck. p. 657.

The

The Communion, which is vsed, together with Priest and people in our Church, is deriued from Christ himselfe; For the Euangelists tell vs, *Christ tooke bread, and when he had giuen thanks, he brake it, and gaue it to his Disciples*: he tooke bread, that he might breake it, he brake it, that he might giue it: hee gaue it, that they should eate: and so much Christs words declare, which are both plurall, and spoken to others; (*Take yee, eate yee*) not singular, or to himselfe alone; as if the whole course of Christs actions & speeches intended the deliuering of the Sacrament vnto others. After Christs Passion, the Apostle *Saint Paul* giues this charge to the *Corinthians*; Be

Mat. 26.
Marke. 14.
Luke 22.

2 Cor. 11. 1.

This was
spoken of
the Sacra-
ment. Aug.
Epist. 118.
Tom. 2.

1 Cor. 10.

Post hoc di-
citur com-
muniō qua
appellatur, ut
omnes com-
municemus,
vel dicitur
communiō,
quia in Pri-
mitivā Ec-
clesia populus
communica-
bat quolibet
die. Hugo
Cardin. in
speculo Ec-
clesia.

ye followers of mee, even as I
also am of Christ: And in the
same Chapter hee shewes,
wherein they should imitate
Christ. When ye come together
(to eat the Lords Supper)
tarric one for another, that
ye come not together unto
condemnation: and as if he
had foretold by the Spirit
of Prophecie, the doctrine
of these times, hee puts
the question forcibly to
the Masse Priests; The Cup of
blessing which we blesse, is it
not the Communion of the
blood of Christ: as if he had
said, therefore it is called a
Communion, because it is
a common Vnion of Priests
and people; otherwise, (saith
Hugo) it is called a Commu-
nion, for that the people in the
Primitive Church did Com-
municate

municate euery day (together.)

● Looke vpon the ancient Councells in the Romane Church, and they are witnesses of our doctrine without exception. It was ordained by the Councell at Nantes that no Priest should presume to celebrate the solemnities of the Masse alone, for say they; to whom doth the Priest say, the Lord be with you; and Lift up your hearts; and, Wee giue thanks vnto the Lord; when there is none to make answer? or whom doth hee inuite to pray with him? when he saith, Let vs pray, being none to pray with him? Therefore let this ridiculous superstition be banished from the Cloysters of Monkes.

Pope Innocent the Third

G 2

about

Council. Na-
nensse. cap.
30. apud
Cassand. p. 83.

about (400) yeares agoe, observing that this decree could not accord with the Masses of his times, wherein the Priest alone did partake of the Altar: deuised this answer to make good their new doctrine: wee must piously beleue, that the Angels accompanie them, that pray according to the saying of the Prophet: I will sing Psalmes to thee in the presence of the Angells? And Bellarmine also rightly observing, that it would be thought a mockery for the Priests to say: *As many of (vs) as haue receiued of the Sacrament*: when as none but the Priest alone did receiue, renders the meaning of those sayings with this conceit: *Those words were spoken both*

*Non credendum
est, quod An-
geli Dei co-
mites assistant
orantibus, se-
cundum illud
Propheticum;
In conspectu
Angelorum
psallam tibi.
Innoc. 3. lib. 2.
Cap. 24.*

both for the present Communicants, if any were present, and also for those who did Communicate elsewhere. So that sometimes the Angels, sometimes the absent doe supply the roome of those, that should bee present. It were no hard matter to cite Ancient Fathers for the Visibilitie of our Church in this point of doctrine. But our aduersaries shall saue me the labour in the kinde. Because you shall heare them make their owne confession, that their priuate Masse was altogether vnkowne to the Primitiue Church in the best and first ages.

Cochleus] Antiently all the Priests and people did Communicate together, as appeareth by the Canons of the Apo-

Bellar. Tom. 3
de Missa lib.
2. cap. 10.

Cum ille com-
municandi
mos non am-
plius apud
nos obserue-
tur, non minus
Laicorum,
quam sacer-
dotum desidia
& negligen-
tia inuenit,
& Introductio
Spiritus
Sanctus pijs
huius negli-
gentia sup-
plementum,
per Missa-
rum, quas
soli sacerdotes
peragunt, fre-
quentatio-
nem.

Cochl. de Sa-
crificio Mis-
sa, contra
Musculum
Cass. Liturg.
cap. 35. pag.
86.

In Primitiva
Ecclesiâ om-
nes qui cele-
brationi
Missarum in-
tererant, sin-
gulis diebus
communicare
solebant, eo
quod Apo-
stoli omnes
de calice bi-
bunt, Domino
dicente, Bib-
ite ex hoc
omnes: Offe-
rebant enim
magnum pa-
nem, & om-
nibus suffici-
entem, quod
adhuc Græci
servare dicun-
tur. Durand.
Rat. 4. cap. 53
Antiquitus
in usu Eccle-
siæ non fuisse
(ut) cum
nulla Missa
sine Collecta,
hoc est, cætu
aliquo unâ
offerentium
& Sacra-
menta parti-
cipantium
agerentur,
&c.
Odo in expo-
sit. Canonis.

stles and writings of ancient
Fathers: but now since the or-
der of Communicating toge-
ther, hath ceased by the negli-
gence of Priests and Pastors,
the Holy Ghost hath taught us
a remedie against their sloth-
fulness in celebrating of Pri-
uate Masse.

Durandus Mimatensis] In
the Primitive Church, all that
were present at the Celebrati-
on of the Masse, did every day
communicate, because all the
Apostles did drinke of the
Cup according to Christs com-
mand; Drinke yee all of this:
and their oblation was a great
loafe, sufficient for all, which
the Grecians are said to conti-
nue to this day.

Odo Cameracensis] In the
Primitive Church they neuer
bad Masses without the Con-
vention

vention of the people to Communicate together; afterwards it grew to a custome in the Church to have Private and solitary Masses especially in Cloysters.

Belethius] We must know for certaine, that in the Primitive Church, all those that were daily to be present at the Canon of the Masse, were wont to communicate.

Hugo Cardinalis] It is therefore called a Communion, because the people in the Primitive Church, did communicate every day together.

Durandus Tholosanus] In the Infancie of the Church, the Christians, which were present at the celebration of the mysteries, after the blessing were wont to communicate.

Micrologus] We must know

G 4

according

Olim in Primitiva Ecclesia singulis diebus qui Canon Missae intererant, solitos fuisse communicare sed postea, &c. Beletius in Explicat.

Canon. c. 50. Dicitur Communionis, quia in Primitiva Ecclesia populus communicabat quolibet die. Hugo in speculo ecclesiae.

Intra nascentis Ecclesiae Christiani, qui celebrationi Missae aderant, post acceptum panem communicare solebant. Durandus de ritibus c.

38. Sciendum iuxta antiquos Patres quod soli communicantes mysterijs interesse consueverint. &c. Microlog. de eccles. observat.

according to the ancient Fathers, that the Communicants onely were wont to be present at the Mysteries, and therefore before the Communion, the Catechumeni and Penitents, which were not prepared to Communicate, were commanded to depart.

Proprie communio dici non potest nisi plures de eodem sacrificio participant & quidam hunc

antiquum esse Rom. Ecclesia morem, &c. Cassand. de solitarijs Missis.

In Primitiua quidem Ecclesia singulis diebus qui celebrationi Missarum intererant com-

municare solebant, sed excresecit multitudo, &c.

Innocent. 3. lib 6. de

Myster. Miss. c. 5.

Cassander ex Micrologo]

It cannot be said properly to be a Communion, but where some people are partakers of the same sacrifice with the Priest; and all the best learned doe acknowledge, that to haue beene the ancient custome of the Romane Church.

Innocentius the Third]

In the Primitiue Church, every day those that were present at the Sacrament, were wont to communicate; but the number of the faithfull increasing, it

was

was appointed they should communicate onely on the Lords day : afterwards, by reason this custome was neglected, it was ordered, that euery Christian should celebrate the Communion thrice euery yeere; and at last this remedie was found out, that instead of the Communion, which was the Mysterie of unity, they should greete one another with an holy kisse.

Iohannes Hoffmeisterus]

The thing it selfe doth speake and cry aloud, both in the Greeke and Latine Church, that not onely the sacrificing Priest, but the other Priests and Deacons, and the rest of the people, or at least some part of the people did communicate together; and how this custome ceased, it is to be wondred; and

G 5

it

Res ipsa clamat in
Græcâ, quàm
Latina Ec-
clesiâ, non so-
lum sacerdo-
tem sacrifi-
cantem, sed
& reliquos
presbyteros,
Diaconos, nec
non & reli-
quam ple-
bem, aus sal-
tem plebis a-
liquam par-
tem commu-
nicasse, quod
quemodo ces-
sauit, &c
Cassand. Con-
sult. de solit.
Miss. pag.
966.

Iewel in cap.
es priuare
Masse initio.
pag. 3.

Olim, quod
etiam nunc
Græci usur-
pant, ex uno
eodemq; pane
consecrato de-
libata par-
ticula singu-
lis tribuebant-
ur, ut melius
unio & con-
iunctio cum
Christo atq;
apertius sig-
nificaretur.
Iustinianus
1 Cor. 10.
Nunquam
expresse lo-
quitur a vete-
ribus oblatum
Sacrificium
sive commu-
nionem alicuius
vel aliquorum
præter ipsum
sacerdotem.
Bellarm. lib. 2.
de Missa. c. 2.

it is to be indeauoured that
this good custome may be re-
stored to the Church.

Master Harding] That
others doe commonly forbear
to communicate with the
Priest, is through their owne
default and negligence, not re-
garding their owne saluation:
whereof the godly and carefull
Rulers of faithfull people haue
since the time of the Primitive
Church alwaies much com-
plained.

Iustinian] In ancient times
that which the Greek Church
useth at this day of one loafe
of bread consecrated, diuers
parts were distributed to all,
that by their Communion,
their Vnion with Christ
might be more plainly ex-
pressed.

Bellarmino] Although
there

there is no expresse testimonie amongst the Ancients, to testifie, that they at any time offered sacrifice without some one or more, communicating with the Priest, yet it may be gathered by coniectures. So that there is no certaine prooffe of Antiquity for this point of faith, but onely by coniectures, as Bellarmine himselfe confesseth.

Thus you haue heard many of the best learned Romanists, witnessing the antiquity of our doctrine, and consequently intimating the noueltie of their owne. And it seemes the learned Fathers of the Trent Councell, were very sensible of that doctrine, which the ancient Fathers taught; and proclaimed for the right Communion in
their

Concil. Trid.
cap. 6. Sess. 22

Quod huius
Sanctissimi
sacrificij fru-
ctus uberior
proveniret.

Concil. Ibid.
Con. Trid. ibid.
Cap. 8.

their Church, and there-
upon you shall observe, the
Councell concludes in that
Canon of Private Masse,
with a well wishing to the
truth of the Protestant do-
ctrine; *Optaret quidem Sa-
crofanta Synodus, &c.* The
sacred Councell could wish,
that the faithfull people which
stand by, would communicate
with the Priest, not onely in
spirituall affection, but in Sa-
cramentall participation; and
the reason is there rendred
by the Councell: Because it
would bee more fruitfull and
more profitable for the Recei-
ver. Behold, out of the same
mouth proceeds cursing and
blessing; in the first part of
the Canon, the Councell
doth accurse all those that
terme Private Masses un-
lawfull,

lawfull, and therefore to be abrogated; in the next place, they with they were restored to the ancient custome for the benefit of the Receiver. So that from the particular confessions of many learned Romanists, our Communion of Priests and people is adiudged more ancient, and from the generall confession of a generall Councell, our Communion is concluded to bee more fruitfull.

But put the case [saith *Master Harding*] that the people might be stirred to such devotion, as to dispose themselves worthily to receive their housell every day with the Priest, as they did (in the Primitive Church) what would these men haue to say? Surely,

Iewel Artic.
2. in initio.
p. 9. 10.

ly, if our aduersaries would leaue their Priuate Masse, and returne to our Communion agreeable to the practise of Christ and his Apostles. I presume these men, that is, the Protestants would say, that the Masse Priests need not then so much complaine of the Noueltie of our doctrine. And yet one thing more I will adde; that albeit this point of doctrine were reformed and restored by them to the Primitiue sincerity, (from which they confesse to haue digressed): yet I say farther that they stand guilty of the like noueltie, and corruptions in the Articles of their own late Creed, which haue also as much neede of Reformation, euen by the Testimonies of the best

best learned amongst themselves; as shall be presented in the next place.

PARAG. 4.

The seven Sacraments.

IT is the third Article. of the Romane Creed, that there be truly and properly seven Sacraments of the new Law, instituted by our Lord Iesus Christ, and necessarie to the salvation of mankind. This Point of faith was grounded vpon the Authority of the Councell of Florence, and the Councell of Trent, the one did insinuate the number. of seven Sacraments: the other did expressly decree it for an Article of faith

*Bulla Trj
Quarti Ar-
tic. 3. Con.
Trid. pag. 441
Colon. 1610.
& 1615.*

*Suarez. disp.
12. Sect. 1.*

faith (saith Swarez) but because the Romanists relie wholly vpon the Trent Councell, it will not bee amisse to examine that Decree, and thereby to obserue, with what Vnitie and Consent their Profelytes haue pursued this doctrine of faith.

*Concil Trid.
sess. 7. can. 1.
Abbas, firmus,
cibo. piget,
ungis, & or-
dinat uxor,
Gerson de 7.
Sacram. p. 69.*

The Councell of Trent hath defined and declared: *If any shall say, that all the seuen Sacraments of the new Law were not instituted by Christ, or that there are more or lesse then seuen, viz. Baptisme, Confirmation, the Eucharist, Pennance, Extreme Vnction, Orders, and Matrimonie; or that any of these is not truely and properly a Sacrament, let him be accursed.* This Trent Decree is so præualent with the

the Church of Rome, that *Bellarmino* professeth: *This testimonie ought to suffice, if they had no other.* And surely it will appeare, that other testimonies are scarce and few; and therefore it may be thought a strange saying; that one testimony of a late Councell might suffice for an Article of faith, which by his own Tenet requires Antiquitie, Vniuersalitie, and Consent. Yet this Cardinall proceeds further, and tells vs the authoritie of this Councell is so auailable for this point, yea for all Articles of faith; that, *If wee should take away the credit of the Church (meaning the Roman Church as their use is) and Councell of Trent, the decrees of other Councels, nay even Christian faith*

Quod testimonium, etiam si nullum haberemus aliud, deberet sufficere, Bellar. Tom. 3. de effectu Sac. l. 2. c. 25.

Si tollamus authoritatem presentis Ecclesie, & presentis Concilij, in dubium reuocari poterunt omnium aliorum Conciliorum decreta, & tota fides Christiana. Idem ibid.

faith it selfe might be called in question.

See D. Feat-
ly in his
writ of Er-
ror against
the Appea-
ler, p. 54 55.

If by (Christian) faith the Cardinal vnderstand the present Romane faith, without doubt this saying is most true; for if we consider their misinterpreting the *Ancient Creed*, and there creating of a New, it cannot possibly be defended but by the Romane Church, & the Trent Councel; but if he mean the generall and saving faith of all true beleeuers, I may truly say this Tenet is a foundation of Atheisme. For who can truly say, that the word of Christ is not alone sufficient for the faith of all beleeuing Christians? It is the voice of the blessed Apostle, *I haue not shunned to declare vnto you all the counsell of God: Acts 20. 27.*

And

And Bellarmine himselfe is forced to confesse, That all those things are written by the Apostles, which are necessarie, for all men, and which the Apostles preached generally to all. Besides how can the faith of Christians depend vpon a Church, which is fallen from the faith? or how can a generall beleeve of Christianitie, relye safely vpon a Council, that is disclaimed by the greatest part of the Christian world, viz. by England, by France, by Germanie? &c. But to let passe the Heluctian, the Scottish, the Germane, and the English Churches, what will become of the ancient Church of Rome? nay what will become of their owne Schoolemen in the latter ages?

ages? did they all beleue
and teach, that there were
neither more nor lesse, then
seuen Sacraments? did they
maintaine, that they were all
instituted by Christ? did they
professe, that they were all
truly and properly Sa-
craments of the new Law?
If any learned man aliue, shall
prooue that seuen Trent
Sacraments were instituted
by Christ, and that all the
Fathers, or any one Father in
the Primitiue Church, or any
knowne Author for about a
thousand yeares after Christ,
did teach, that there were
neither more, nor lesse then
seuen, truely and properly so
called, and to be beleued of
all for an Article of faith,
(all which is the constant
doctrine of the Church of
Rome)

Rome) let the *Anathema* fall vpon my head.

First it is agreed on both sides, that the Sacraments of the new Law were instituted by Christ (for he onely hath authoritie to seale the Charter, in whose authority onely it is to grant it.) Now as Princes seales confirme and warrant their deeds and charters, so doe the Sacraments witnesse vnto our confidences, that Gods promises are true, and shall continue for euer. Thus doth God make knowne his secret purpose to his Church: first he declareth his mercies by his word, then he sealeth it, and assureth it by his Sacraments. *In the word we heare his promises, in the Sacraments wee see them.* The difference then betwixt the

the Church of Rome and vs
stands in this; In the two
proper Sacraments of Bap-
tisme and the Lords Supper,
we haue the element and the
institution; in the other five
there wanteth either of these.
And therefore in a proper
sense or meaning are not to
be taken for Sacraments. In
Baptisme the element is wa-
ter, in the Lords Supper,
bread and wine. Baptisme
hath the words of Institu-
tion; *Teach all Nations; bap-
tizing in the name of the Fa-
ther, and the Sonne, and the
holy Ghost*: The Lords Sup-
per likewise hath the words
of Institution: *Do this in
remembrance of me.* And
therefore we say these two are
properly and truly called Sa-
craments, because in them
the

Mai. 28. 19.

Luk. 22. 19.

the element is ioyned to the word, and they take their ordinance from Christ, and be visible signes of an inuisible saving grace. The other five we call them not Sacraments, because they haue not the like institution. *Confirmation* was ordained by the Apostles; but the Trent Councell confesseth, the Sacraments are ordained by Christ. *Penance*, and *Orders* haue not any outward element ioyned to the Word. And *Matrimonic* was not ordained by Christ in the new Testament, but by God himselfe in Paradise. Besides the grants and scales of Christ, (viz. the Sacraments) are the peculiar and proper possession of the Church of Christ. Insomuch as *Turks* and *Infi-*
dels,

dels, may haue the benefit of marriage out of the Church, yet cannot haue the benefit of Christs Sacramēts, which belong onely to his Church. And lastly, it passeth our vnderstanding to conceaue how Marriage should bee a Sacrament, when as it containeth not grace in it self, nor power to sanctifie. And how it should bee counted an holy thing (as euery Sacrament is termed) and yet must be forbidden to many Christians; Yea to maintaine, that rather fornication (in the Priests case) must be tolerated before it; what Christian care can heare with patience such grosse incōgruities. If therefore a generall Councell shall accurse not onely those, that denie the number (but *si quis dixerit*)

dixerit) If any shall say, there are either more or lesse then seven,) then woe be to all the ancient Fathers. For if they be conuented before the Councell, they will all stand guilty of this curse.

Accursed be *Ambrose*, and *Austin*, and *Chrysostome*, and *Bede*; for they taught, that out of the side of Christ came the two Sacraments of the Church, Bloud and Water; but that there were neither more nor lesse then seven, they taught not, they beleewed not.

Accursed be *Isidore*; for he accounteth but of three Sacraments, viz. *Baptisme*, and *Chrisme*, and the body and bloud of Christ.

Accursed be *Alexander ab Hales*; for he saith, there

H

are

*De latere in
cruce penden-
tis lacerâ per-
cussio Sacra-
menta Eccle-
sia profluxe-
runt. Aug. in
Iob. Tract. 15.*

*Isid. Originũ
sive Etymol.
lib. 6. c. 18.*

*Part 4. q. 5.
memb. 2. art.
1. qu. 5. &c.*

are onely foure, which are in any sort properly to be said Sacraments of the new Law: and the other three supposed Sacraments had their being before.

*Cypr. Serm. de
ablutione pe-
dum.*

Accursed bee the Author bearing the name of *Cyprian*; for he mentioneth onely five Sacraments, and one of them is *Ablutio pedum*, washing of the Apostles feet, which is none of the seven Sacraments.

*Matrimonium
non est Sacra-
mentum stri-
ctè & proprie
dictum, sicut
alia Sacra-
menta noua
legis, sed est,
&c. In lib. 4.
Dist. 26. 7. 3.
Hæc duo sola
Sacramenta
in Euangelij
manifestè
tradita legi-
mò. Bess. de
Sacram. Eu-
char.*

Accursed be *Durand*; for he alloweth but six proper Sacraments. For *Matrimony* (saith he) is not a Sacrament strictly and properly so called, as other Sacraments are.

Accursed bee *Cardinall Bessarion*; for he fully conclu-
deth with the Protestants;

We

We reade of two onely Sacraments, which were deliuered vs plainly in the Gospell.

I need not insift much vpon the deniall of the certaine and definite number of seuen Sacraments, to be knowne to the Fathers. For Card. *Belarmine* by way of preuention giues vs to vnderstand; that, *The Protestants ought not to require of them to shew the number of seuen Sacraments, either in Scriptures, or Fathers; For that we cannot shew the number of two, nor three, nor foure: Besides, it is sufficient (saith he) that the Fathers in diuers places, and diuers Fathers of the same Age in some place make mention of those Sacraments. The number therefore (by our Aduersaries confession) is not*

Non debere aduersarios petere, ut ostendamus in Scripturis aut Patribus nomen Septenarij numeri Sacramentorum. Nam nec ipsi ostendere possunt nomen binarij vel ternarij, vel quaternarij. Scriptura enim, & Patres non, &c. Bell. de effect. Sacram. lib. 2. cap. 2.

Satis esse debet quod Patres in varijs locis, aut certe varij Patres eiusdem aetatis omnium septem Sacramentorum alicubi meminere.
Idem cap. 27.

expected to be shewed, or acknowledged in the Primitive Church. And therefore it is so much more to be wondered, why the Romane Church should presume to impose the peremptory number of seuen, with a curse vpon all them that beleeue them not.

If the Fathers had made mention of the seuen *Trent* Sacraments onely (although they had neuer mentioned the number of seuen) there might haue beene some plea for the number also. But when they call many things by the name of Sacraments which had a mysticall sence, because they were types and figures of holy things; nay more, when they did insist sometimes in the number of
 two,

two, and so restrained the Church to the definitiue number of two onely; It is no way probable, that those five Sacraments were of o-ther account with them, then other holy things, which they called Sacraments. For had the Fathers belceued, that those Sacraments had beene instituted by Christ, (as the now Church of *Rome* doth professe) they would of necessity haue concluded them for true and proper Sacraments of the Church. And then without doubt the Fathers, who were elegant in the application of such mysteries, would haue easily found in them the mysteric of the number of seuen.

Saint *Ambrose* in his Treatise of the Sacraments diui-

ded into six bookes, as wee finde, makes no mention but of two. And in his first book and first Chapter, proclaimes to the belecuers of his age: *De Sacramentis, quæ accepistis, sermonem adior*: I speake of the Sacraments, which you haue receiued: that is to say, of those Sacraments, which the Church hath taught and declared vnto you. And that you may rightly vnderstand, what the Romane Church professed concerning the number of Sacraments in those daies, Saint *Austin* tels vs, *Our Lord and his Apostles haue deliuered vnto vs a few Sacraments instead of many, and the same for performance easie, for signification most excellent, for obseruation most reuerend; as is the Sacrament*

*Quadam
paucis pro
multis, &c.
August. de
doct. Christ. li.
3. c. 9. Tom 3.*

*Castissi.
ma.*

of

of Baptisme, and the celebra-
tion of the body and bloud of
our Lord. And he in another
place lastly concludeth them
both in the number of two:

*Hæc sunt Ecclesiæ gemina Sa-
cramenta ; These be the two
Sacraments of the Church.* If

we looke beyond those times,
S. Cyprian that blessed Mar-
tyr, although hee spake of
Baptisme, and Confirmation,

yet he concludes in the num-
ber of two: *Then* (saith he)
may we be thoroughly sanctifi-

*ed, and become the children of
God, (si utroque Sacramento,
&c.) if we be borne by both the
Sacraments.* And S. Chry-

ostome commenting vpon
these words, *Exiuit sanguis
& aqua*, telleth vs, that those
fountaines flowed not simply,
by accident ; *Sed quoniam ex*

H 4 *ambobus*

*August. de
Symbol. ad
Catechum. l.
2. c. 6. Tom. 9.*

*Tom. 4. p. 429
Basil. 1555.*

*Tunc & munda
plene sanctifi-
cari, & esse
filij Dei pos-
sunt, si utro-
q; Sacramen-
to nascentur.
Cypri. li. 2. Ep.
1. ad Steph.*

*Chrysost. in
Ioan. Hom.
84.*

2280

*Vide Cyrill.
Hierosol in
Catech suis
Theoph. in lo-
am. 19.
Fulb. epist. 1.*

He seemeth
here to part
the Lords
Supper into
two Sacra-
ments, ex-
cept he re-
ferre (*sangui-
nis*) vnto
Baptisme,
the Lauer of
Regenerati-
on.

ambobus Ecclesia constituta est : But because out of those two (Sacraments) the Church is framed, or consisteth. If we looke below them, *Theophylact* speaking of the miraculous manner of Water and Bloud, that came out of the side of Christ, declareth the same doctrine of two Sacraments; saying in the like manner; *These things are not simply done* ; but because, *per duo illa, by those two* (Sacraments) *the Church is made, and doth consist* ; For by the Water wee are regenerate, by the body and bloud we are fed. And *Fulbertus* Bishop of *Chartres*, liuing in the same age, sheweth vs, that the way of Christian Religion is, for one *to beleene the Trinity, and the Truth of one Deity* : to know
he

the wholesome cause, or reason of his Baptisme: and in whom (*duo vite Sacramenta*) the two Sacraments of our life are contained. And in the time of Charles the Great *Paschasius* an Abbot speaks plainly, & in few words; *The Sacraments of Christ in the Church are Baptisme, and the body and blood of Christ.* And lastly,

*Paschas. de
Cen. Dom.
c. 19. Bibli-
oth. PP.
Tom. 6.
Sunt, ait,
Sacramen-
ta Christi
in Ecclesia*

Baptismus, [& Chrisma] corpus quoq; Domini & sanguis
Which words, [& Chrisma] to be foisted in, it appears by that which followeth; For he handleth in order those two Sacrament: onely, and after Baptisme immediatly passeth to the Supper of the Lord. And afterward ca. 9. he inferreth, *Ecce duo ista Sacramenta quid efficiunt. Per Baptismum n. renascimur in Christo, & per Sacramentum corporis & sanguinis, Christus in nobis manere probatur. Et postea cap. 19. Ad vitam eternam non pervenitur, nisi duobus istis ad immortalitatem spiritualiter nutriatur.* By which (*duobus*) he meane the flesh and blood of Christ; which in *epist. ad Frudigar.* he calleth *Sacramentum corporis Christi, & Sacramentum sanguinis Christi. Sic Rabanus apud Casand. p. 95.* As if he made two Sacraments of the Eucharist; as also *Fulbertus* words before cited seeme to import. Such large, and diuers formes of speech

are sometimes vsed by Ecclesiasticall Writers, when they entreat of Sacraments or Mysteries.

*De Sacram.
Euchar.*

*Signa cum ad
res diuinas
adhibentur,
Sacramenta
vocantur.
Aug. Ep. 5.*

*Aug. de bono
coniuiali cap.
18.*

*Idem in Psal.
141.*

*Idem li. 4. de
symbol. c. 2.*

*Idem li. 2. de
pec. merit. &
remiss. ca. 26.*

Bessarion their owne Profelyte Bishop of *Tusculum*, professeth in expresse termes: *We reade of onely two Sacraments, which were plainly deliuered in the Gospell.*

These learned Doctors rested in the faith of two Sacraments in their dayes, and yet notwithstanding called many things by the names of Sacraments. And the reason is giuen by *S. Austin*; *Signes, when they be applyed to godly things, be called Sacraments.* And in this sort many rites & ordinances in the Church are called Sacraments; because they signifie some holy thing. *Polygamy*, or marriage of many wiues *S. Austin* calls a Sacrament; as signifying the multitude of the Gentiles, that should be subiect to God.

Againe,

Againe he termeth the *signe of the crosse, Exorcisme, Holy bread* giuen to the Catcchumenists (Nouices in the faith) by the names of *Sacraments*. Pope *Alexander* the first, describeth *Holy water* as a Sacrament. *S. Ambrose, Cyprian, and Bernard* cals *Ablutio pedum*, washing of the Apostles feet, *Mysteriũ*, or a Sacrament. *Tertullian* calleth the whole state of *Christian faith* a Sacrament. *S. Hilary* in sundry places speaketh of the *Sacrament of Prayer, the Sacrament of Fasting, the Sacrament of the Scriptures, the Sacrament of Weeping, the Sacrament of Thirst*. And *S. Hierome* speaking of the booke of the Reuelation, tels vs there are in it, *Tot Sacramenta, quot verba, as many Sacraments,*

Alex. 1. Epi.

1. cap. 5. Tom.

1. Concil.

Ambros li. 3.

de Sacra. c. 1.

Cypr. Serm. de

de lotion. pe-

dum.

Bernard. de

cœna Domi-

ni, serm. 1.

Religionis

Christiana

Sacramentũ.

Tertul. lib. 4.

contr. Marci-

onem.

Sacramentũ

orationis, Sa-

cramentum

esuritionis,

Sacramentũ

Scripturaru,

Sacramentũ

fletus, Sacra-

mentum sitis,

Hilar. in

Mat. Canon.

11. & 12. &

Canon. 23.

Hieronym.

epist. ad Pauli-

num. Tom. 3.

ments, as words. All these and many like signes and mysteries were called Sacraments by the Ancients, and yet are none of the seven Sacraments, which the Church of *Rome* holdeth. So that if euey ordinance called a Mystery, or a Sacrament in Scriptures and Fathers make a true Sacrament, they may decree seventy Sacraments, as well as seven.

As these men therefore cannot denie, that there is mention of the number of two Sacraments in the Fathers (and not of seven) so likewise wee haue confessed, that there is mention in the Fathers of many Sacraments besides these seven. Now if *Bellarmines* reason stand good, that it is sufficient
(for

(for an Article of faith) that the Fathers in diuers places, or diuers Fathers in some places make mention of their *Trent* Sacraments, why should not all the Sacraments (before mentioned by the Fathers) be concluded by the same reason for proper and true Sacraments, as well as their seuen?

Let vs descend from the Fathers to the later Schoolemen; and vpon a reuiew of the five Sacraments, which we denie, you shall finde as little vnity amongst their owne Schoolemen to proue them true and proper Sacraments, as Antiquity and Vniuersality amongst the Fathers to prooue the number of seuen.

First,

*Sacramentū
Confirmatio-
nis, ut est Sa-
cramentum,
neq; Dominus
instituit, neq;
Apostoli, sed
postea institū-
tum est in Cō-
cilio Meldē-
si. Alex. Hal.
part. 4. quest.
24 membr. 1.*

*Hugoin lib.
Sacram. Per-
kins in his
Probl.*

*Mark. 6. 13.
Bell. lib. 1. de
ext. vñct. c. 2.
Iames 5. 14.
Ex hoc loco
nec ex ver-
bis, nec ex ef-
fectibus celli-
gitur extre-
ma Vñctio illa
miraculosa,
quam Christus
instituit sanā-
dis egroris -
Nam textus
promittit al-
leuationem*

First, Touching *Confir-
mation*, *Alexander of Hales*
saith, *The Sacrament of Con-
firmation*, as it is a *Sacrament*,
was not ordained either by
Christ, or by the *Apostles*, but
afterwards was ordained by
the *Councell of Melda*.

2 Touching *Penance*,
*Cardinall Hugo of Saint Vi-
ctor in Paris*, excludeth it for
a proper *Sacrament*, and ad-
mitteth holy water, which
is none of the *Trent Sacra-
ments*.

3 Touching *Extreame
Vñction*, Where the *Apostles*
are said to haue appointed ma-
ny sicke and healed them: *Car-
dinall Bellarmine* makes an-
swere, That *Oyle* was not the
*Sacrament of Extreame Vñcti-
on*: And where *Saint Iames*
saith, *If any be sicke, let them
annoint*

annoint them with oyle, &c. Cardinall *Caietan* makes answer, The Sacrament of Extreame Vnction cannot be hence collected, either by the words or by the effects, for that Vnction properly concernes the healing of bodily diseases, but the Vnction of the Romane Church is v-
 sed onely for the sicke past recovery, and tendeth to the remission of finnes. And (saith *Suarez*) both *Hugo*, and *Peter Lombard*, and *Bonaventure*, and *Halensis*, and *Altisidorus*, the chiefe Schoolemen of their time, did deny this Sacrament to be instituted by Christ, and by plaine consequence (saith he) it was no true Sacrament.

4 Touching Ordination of Bishops, *Dominicus Soto* tels

vs,

infirmi, & de remissione peccatorum, non nisi conditionaliter loquitur, & vnctio extrema non nisi in mortis articulo adhibetur, directe tendit ad remissionem peccatorum. Caiet. in loco. 5. Nonnulli negarunt hoc Sacramentum fuisse à Christo institutum. Ex quo plane sequebatur, non esse verum Sacramentum.] Suar. Tom. 4. disp. 39 §. 2. Ordinatio Episcopalis Sacramentum est verè & propriè dictum. Hec sententia etiam si negetur à Dominico Soto, lib. 10. de Iustitia & iure, & q. 1. art. 2. & in 4. disp. 24. q. 2, 4. 3. Bell. de Sacram. Ordinis cap. 4.

Non habes ex hoc loco, prudens lector, à Paulo coniugium esse Sacramentum. Non enim dicit Sacramentum sed mysterium hoc magnum est, & verè, &c. apud Chamier de Sacram. lib. 4. c. 3. Tom. 4. p. 149. In materia & forma huius Sacramenti (viz.) Matrimonij statuendâ, adeò sunt inconstantes & varij, adeò incerti & ambigui, ut ineptus futurus sit qui in tantâ illorum varietate ac discrepantiam aliquam certâ, constantem, exploratam conetur efficere, Canus loc. Theol. l. 8. c. 5.

vs, it is not truly and properly a Sacrament.

5 Lastly, touching Matrimony, Cardinall Caietan confesseth with Saint Paul, *This is a great mysterie*, but (saith he) *the learned Reader cannot inferre from thence, that Marriage is a Sacrament; for he said not, it is a Sacrament, but a Mysterie*: And for a conclusion, their own Canons tell vs, *The Divines speake so vncertainly of the matter and forme of Matrimony, that hee should be accounted a foole, who in so great difference of opinions would take upon him to establish a certaine and knowne doctrine.* This without doubt was rightly obserued by their learned Iesuite *Vasques*; Hee knew well, that
neither

neither moderne Diuines,
nor ancient Fathers did con-
clude *Matrimony* for a true
and proper Sacrament of the
Church, and thereupon hee
makes this profession to his
Disciples. *Postquā singula loca*
Augustini perlegi, & atten-
tè consideravi, an. 1588. &c.
After that I had diligently
read and considered in the
yeare 1588. of all the places
in Saint *Austin*, I found it ve-
ry apparant, that when hee
called *Matrimony* a Sacra-
ment, he spake not of a Sa-
crament in a proper sense, but
in a large signification; and
therefore I thought it not fit,
to alledge Saint *Austins* au-
thority against the Heretikes
in this controuerfie.

Hee therefore that shall
heare a Councell fearefully
accur-

Vasq. Com-
ment. & dis-
put. in 3 par-
tem Tho. 2. 5.
de Sacram.
Matrim.
Disp. 2. num.
30.

The like
profetion
of his fel-
low *Maldo-*
nat. See pag.
112. *supra.*

accursing all those that will not beleue all the seuen Sacraments to be instituted by Christ, and yet shall neither finde antiquity and vniuersality among the Fathers, nor vnitie and consent among the Schoolemen to make good the Article of that beleefe, shall haue iust cause to enquire vpon what ground the seuen Sacraments were first established in the Roman Church. What therefore may wee thinke can be expected from these men, who enforce such a decree, from such a Councell, for a certaine and definite number of seuen?

*Cassander, de
numeris Sa-
crament.*

Cassander, who had examined the Nouelty of this doctrine, giues vs to vnderstand, that some conceited wits found

found out a mysterie in the number of seuen ; For otherwise you shall finde none (saith he) before Peter Lombards time, who did determine the certaine number. This is not onely probable, but true ; for the Trent Fathers in honour of that number did argue especially for that purpose : that there were seuen vertues, seuen capitall vices, seuen Planets, seuen defects, which came from originall sinne, the Lord rested the seuenth day, and the like. And Cardinall Bellarmine addes the like prooffe for the number : seuen daies thou shalt not eate leavened bread, thou shalt shut vp the Leaper 7. daies; and they offered seuen Bulls, and seuen Rams, and seuen Goats ; and Naaman was

Concil. Trid.
hist. lib. 2.

Bellar. de Sa-
cram in gene-
re. lib. 2 c. 26.
Tom. 3.

Secundum
quod ordina-
tur contra af-
fectum pecca-
ti, qui septu-
plex est.

Ex his patet
Septenarius
Sacramento-
rum numerus.
Aquinas.
par. 3. q. 65.
art. 1.

Tyra-
bosco.

Innoc. Gentil.
let. Exam.
concil Trid
lib 4. num. 26
Sess.

was commanded to wash se-
uen times in *Iordan*; & there
are seuen Candlestickes, and
seuen scales, and seuen books,
and seuen Trumpets, and se-
uen Angels. And from
hence (saith *Aquinas*) ap-
peares the number of seuen Sa-
craments.

The Patriarke of *Venice*
was a graue & learned man,
but he was hardly driuen for
proofes, when from five
Barly loaves and two fishes,
hee concluded seuen Sacra-
ments. *The Creation of the*
world (saith he) *was ended the*
seuenth day, and Christ satisfi-
ed the people with five loaves
and two fishes, which make se-
uen. But that which An-
drew said, there is a Boy here
which hath five loaves and two
fishes, must be understood of the
ranke

ranke of S. Peters successors, & that which is added, make the people sit downe; signifieth, that saluation must be offered them by teaching them the seuen Sacraments. In like manner the Schoolemen, and especially Bonauenture, for want of better proofes, is prodigall of his witty conceits in honour of that number. For as much as the Sacraments (saith hee) are the weapons of the Church Militant, the number must be such likewise: for as it is said in the Canticles, Shee is terrible as an army with Banners; so she is terrible, and strengthened by the Sacrament of Confirmation: She is an Army, because conioyned and united with the Sacrament of the Eucharist: she is likewise ordered by the Sacrament

Bonauent. in
2. dist. 4. apud
Chamier. de
Sacram. lib. 4.
c. 2. §. 6. Tom.
4. p. 145.

ment of Orders: and because some die, and some fall away, there is a necessity of supply through Matrimonie: after they are beaten downe, there is a recovery by Pennance, & because no man comes to an Army without an Ensigne, there is also the Sacrament of Baptisme: And lastly, those that depart from their warfare, are serued with extreme Vnction.

I could adde to these my-
sticall conceits, the testimony
of S. Iohn; he tels vs, there is
a woman, in whose forehead
a name was writtē (*Mysteriū*)
hee tels vs further, this wo-
man sate on a Beast that had
7. heads, and these 7. heads
are seuen Mountaines, on
which the woman sitteth. Or
as (*Victorinus*) expounds it,
on which the City of Rome sit-
teth.

*Bestia Apo-
calyptica,
Reuel. 17.*

*Fulk. in Re-
uel. 17. 7.*

teth. But I confesse I am no way delighted with such conceits, especially in a point of their faith, which they belicue concernes their saluation: Yet this I say, if the beleefe of our two Sacraments had beene grounded vpon such reasons, it had beene as easie a matter for vs to haue prooued a mysterie in the number of two: for there are two great Lights, there are two Tables of the Law, two Cherubins, two Trumpets, two Swords, two Witnesses, but chiefly two Testaments, and from them onely we produce our two Sacraments, but not conclude them from the number of two.

If wee consider therefore this Article of the Romane faith, both as it wants prooffe
of

of the ancient Fathers in the affirmative; and as it is declined, and not discussed by the latter Schoolemen in the Negative, our aduersaries shall haue little cause to denie the Visibilitie of our Church for our acknowledging two, and lesse reason to bragge of their marks of Antiquity and Vniuersality in the faith of their seuen. Touching our two, they were anciently beleueed, and are receiued by them and vs for true and proper Sacraments of the Church; touching *Confirmation, Penance, Orders, Matrimony*, they are receiued by the Church of *Rome* and vs, but with this difference; they are decreed by them for true and proper Sacraments, they are receiued and allowed by vs for rites and

and Ordinances in our Church. Touching the two first, they are knowne and certaine, because they were primarily ordained by Christ himselfe, touching the other five, they had not that immediate Institution from Christ, and thereupon the learned *Cardinall* is forced to confesse: *The sacred things, which the Sacraments of the new Law signifie, are three-fold; the Grace of Iustification, the Passion of Christ, and eternall life; touching Baptisme and the Eucharist, the thing is most eident, concerning the other five, it is not so certaine.*

Since therefore some of their best learned denie, that all the seven Sacraments were instituted by Christ;

I

others

*De Baptismo
& Eucharis-
tia res notis-
sima est, de
alijs Sacra-
mentis non est
ita notum.
Bellar. de
Sacramin-
tibus lib. 1.
cap. 9.*

*August.
contr. Petil.
lib. 3. c. 6.*

others acknowledge, they are not all true and proper Sacraments of the new Law; others confesse, that their owne five are not so certaine, as our two; *Saint Austins* profession shall be my conclusion. If we, or an *Angell* from *heaven*, preach unto you any thing concerning the faith (of seven Sacraments) besides that you have received in the *Legall* and *Euangelicall* Scriptures, let him bee accursed.

Parag. 5.

Communion in both kindes.

IT is the sixt Article of the *Romane Creed*: *I confesse, that vnder one kinde onely*
all

all and whole Christ, and the true Sacrament is receined. This halfe Communion is created, or declared for an article of faith, and this article of faith is lately descended from the Councell of Constance (1400) yeares after Christ ; In which Councell, it was declared, that Christ did institute in both kindes, and the Primitiue Church did continue it to the faithfull in both kinds. But for weightie reasons (as they terme them) though cōtrary to Christs institution & the practise of all antiquity, they decreed an halfe communion, with this Caution: that if any should obstinately maintaine, that it was unlawfull, or erroneous to receiue in one kinde, he ought to be punished, and drinen out as

*Concil. Constant. an. 1414
Tom. 4.*

Concil. Constant. Sess. 13

an heretique. So that by this Decree with a (*Non obstante*) in the Canon, (that is) notwithstanding Christ did institute in both kinds and the Primitive Church receiue it so; I say, from the time of that Councell, (as it were in despite of God & man) the maintaining the whole communion, that is, in both kinds was adiudged Heresie. And which is most remarkeable, this Councell, by reason the first sessions iudged the Councell *aboue the Pope*, those first sessions were condemned, and reiected by the Councell of *Florence*, and the last Councell of *Lateran*. But for the last sessions, wherein the maintenance of the communion in both kinds was adiudged hereticall, although it were decreed

*Gerson de
heresie commu-
nicandi sub
utraq[ue]
specie.*

*Hoc conciliū
quantum ad
primas Sessio-
nes, ubi defini-
uit Conciliū
esse supra
Papam, re-
probatur, ut
est in Concilio
Florentino, et
Laterano ult.,
& quantum
ad ultimas
Sessiones, &
ea omnia que
probauit*

creed contrarie to Christs precept, and his holy Institution: yet the Councell in this point was allowed by Pope *Martin* the Fifth; and saith *Bellarmino*, *ab omnibus Catholicis recipitur*; it is received of all Catholiques. Neither can the Councell of *Trent* pleade ignorance, that they know not Christs Institution. For they pursue the decrees of the former Councell, and declare in like manner: *Although our Saviour did exhibit in both kinds, yet if any shall say, the holy Catholique Church was not induced for iust causes to communicate the lay people and the non-Conficient Priest under one kinde (viz.) of bread onely, and shall say they erred in so doing, let him be accursed.*

Martin. 5. ab omnibus Catholicis recipitur.

Bellarmino de Concil. & Eccles. lib. 1. cap. 7. § Quarta. Act. 3. 14.

Concil. Trid. cap. 3. Sess. 21

Can. 2.

He that shall heare two great Councils, the one accusing, the other accursing, all for heretiques, that denie the vnlawfullnesse of one kinde, would gladly know, what were those causes and reasons, that induced the Roman Church to decree flatly against Christs precept, and the example of the Primitive Church. If neither the words, *Drinke yee all of this*, nor, *Doe this in remembrance of me*, are binding precepts (as without doubt they are) must therefore Priests and people bee adiudged heretiques, and accursed Christians, because they following Christs example, do hold the contrary practise to be vnlawfull? *It is not to be doubted, but that is best and fittest*

to bee practised, which Christ himselfe hath done: This is Bellarmines Confession, this is ours. Besides, how the Church of Rome should create or declare a point of faith manifestly repugnant to Christs Word and his Institution, and contrarie to the practise of the Primitive Church, and yet retaine the proper markes of their Church, which are pretended Antiquitie, vniuersality, and consent; this is a doctrine vnsearchable, and past finding out. In the meane time, I will tender them the performance of my promise, which is the confession of their own learned Doctors in the bosome of their owne Church, who are faithfull witnesses in behalfe of our Church and

I 4 doctrine,

Bellar. d:
Euchar. lib. 4.
c. 7. Tom. 3.
§. Quia ve-
ro.

doctrine, that the Communion in both kindes, had knowne antiquity from Christ, and an eminent Visibility in the ancient Church; and that the halfe Communion was so farre from a point of faith, that it was not generally receiued in the true Church aboue a thousand yeares after Christ.

*Salmer.] In-
genue et
aperte confite-
mur morem
generalem
existisse com-
municandi
etiam Laicos
sub utraque
specie. Salmer
Tract. 35.*

*Olim Laici
communica-
bant sub
utraq; specie,
quod iam
antiquatum
est. Arber.
Theosophia
lib. 8. 11.*

*Salmeron] Wee doe inge-
nuously and openly confesse,
that it was a generall custome
for the Lay people to commu-
nicate vnder both kinds, as
it is this day vsed amongst
the Gracians, and was vsed
in times past amongst the
Corinthians, and in Africa.*

*Iohannes Arboreus] Anti-
ently the Lay people did com-
municate vnder both kinds,
but*

but now it is abolished.

Thomas Aquinas] According to the ancient custome of the Church, all those that were partakers of the Communion of his body, were partakers also of the Communion of his blood.

Ruardus Tapper, Deane of Louayne] It were more convenient the Communion were administred under both kinds, then under one alone; for this were more agreeable to the Institution and fulnesse thereof, and to the example of Christ, and the Fathers of the Primitive Church.

Lyra] In the 1. of the Corinthians & the eleventh; there is mention made of the communion in both kinds, for in the Primitive Church it was given in both kinds to the faithfull.

Secundum antiqua Ecclesia consuetudinem, omnes sicut communicabant corpore ita communicabant & sanguine.

Aquin. in Job. 6.

Habito respectu ad Sacramentum magis consuetum est eius institutioni, &c.

Cassand. sub utraque specie. pag. 1034

Fit hic mentio de duplici specie, nam in primitiva Ecclesia sic dabatur fidelibus. Lyr. in 1. Cor. 11.

D. White ag.
Fisher in the
Chapter of
both kinds.

Fisher the Iesuite] Certain it is, that the Primitive Church did very often and frequently use the communion under both kinds, yea they were bound thereunto by the obligation of custome, not diuine precept.

Alph.]—Nā
olim per mul-
ta secula sic
apud omnes
Catholicos
usitatum esse,
ex multorum
Sanctorum
Scriptura
didicimus.

Alphonsus de Castro] An-
ciently for many ages, the com-
munion in both kinds was u-
sed amongst all Catholiques, as
appeares by the writings of
many holy men.

Alph. de Ca-
stro contra
haeres. lib. 6.
Verbo. Eu-
char. i. ar. ult.
Capit. ea con-
suetudo in
Ecclesia La-
tina &c.
Greg. de Va-
lent. de legit.
usu Euchar.
cap. 10.

Gregorie de Valentia] The
custome of communicating in
one kind, began in the Latine
Church to be generally recei-
ued, but a little before the
Councell of Constance, where
it was at last decreed for a
Law of all to be obserued.

Cassander] It is sufficiently
manifest, that the vniuersall
Church of Christ vntill this
day

day, & the Western, or Romane Church for more then a thousand yeares after Christ did exhibit the Sacrament in both kinds to all the members of Christs Church at least in public, as it is most evident by innumerable testimonies both of Greeke and Latine Fathers.

The Concell of Constance] Though Christ instituted this Venerable Sacrament under both kinds, and though in the Primitine Church this Sacrament was received by the faithful under both kinds, yet this custom, that it should be received by lay men under the kind of bread only, is to be held for a law wch may not be refused, &c.

Bellarmino] Christ did institute under both kinds, but he did not command it to be given to all under both kinds.

The

Satis comper-
tum est Viā
versalem
Christi Eccle-
siam in hunc
usque diem,
Occidentalem
scu Romanam
mille amplius
Erc. Cassand.
Consult. de
utraque
specie.

Licet Christus
post eam
instituerat, —
licet in Pri-
mitiva Ec-
clesia recipe-
retur à fide-
li-bus, &c.
Concil. Con-
stant. Sess. 13.
Greg. Valent.
de Legitim.
usu Euch. 10
supra. p. 19.

Christus qui
deum instituit
sub duplici
specie, sed non
iussit dari
omnibus sub
duplici---

*Ecclesia autem
vetus ministrabat
sub duplici
specie quando
Christiani
erant. Bellar.
d: Euc. lib.
4. cap. 24.*

The ancient Church did administer vnder both kinds, when the number of Christians were but few; and besides, all did not receiue in both kinds;—but the multitude increasing, the inconuenience appeared more and more, and by degrees the vse of both kinds ceased.

Thus wee haue heard with our eares, and our Aduersaries haue declared vnto vs, that our Communion in both kinds was taught by the Fathers in their daies, and in the old time before them; I hope I shall not neede any supplementall prooffe for the antiquity of our doctrine, and the Visibillity of our Church in this point, when they themselves haue giuen so faire an euidence

dence in our behalfe. And as concerning the halfe communion, which is receiued in the Romane Church, for an Article of faith, as it wants antiquitie and consent of Fathers by their owne confession, so likewise it wants a right foundation in the Scriptures, which an article of faith ought to haue. And therefore Saint *Austins* profession shall be my conclusion: *If wee, or an Angell from heauen preach vnto you any thing concerning the faith of receiuing of the Sacrament in both kindes, besides that you haue receiued in the Legal & Euangelicall Scriptures, let him be accursed.*

PARAG. 6.

*Prayer and service in a
known tongue.*

THe Councell of *Trent* decreed and declared concerning the diuine service in an vknowne tongue, that, *although the Masse doe containe in it great instruction for the common people, yet it doth not seeme expedient to the fathers of the Conncel, that it should be euerie where celebrated in the vulgar tongue.* This decree being past, they proceeded to iudgement, that *whosoever shal say; he is to be condemned, that pronounceth part of the Canon (of the Masse) and the words of consecration with a low*

*Concil. Trid.
Sess. 22. c. 8.*

*Ibid. Can. 9. de
Sacrificio
Missæ.*

lowe voice, or that the Masse ought to be celebrated in the vulgar tongue onely, let him be accursed. Now it is worth the noting, that the first part of the decree was adiudged by some Trent Bilhops to be questionable and doubtfull in the construction: for say they, it seemed a contradiction to declare, that the Masse doth containe much instruction for the faithfull, and yet to command that part of the seruice be vittered with a lowe voice, and in an unknowne tongue. This exception, it seemes tooke some impression in the Councell; for in the same Chapter, and in the same Session, a dispensation was granted with a *Non obstante*, Notwithstanding the first part of the Decree; that

Retaining

*Histor of
Trent lib. 6.
pag. 577.*

Retaining the ancient right to euery Church, least the people might hunger and thirst for foode, and none bee ready to giue it them, it was thenceforth commanded & decreed, that the Masse Priests, or some others should frequently expound, and declare, the mysteries of the Masse, which the people could not vnderstand in the Latin tongue: so that from their owne confessions, that the Masse doth afford great instruction to the people, and for that end ought to be interpreted vnto them, they consequently affirme, that the seruice and prayer in the Reformed Churches in the vulgar tongue, was better for the edification of the Church: And without doubt the Apostles beeing commanded

commanded (*To shew forth the Lords death till his coming*) it was not his meaning to shew it to the walls, or in a silent and vnknowne voice (as it is now vsed in the Romane Church) but to pronounce it openly to bee heard and vnderstood of all the hearers. *I am, saith Haymo, a Grecian, thou an Hebrew, if I speake to thee in Grecke, I shall seeme barbarous vnto thee, likewise if thou speake to mee in Hebrew, thou shalt seeme barbarous vnto me.* Nay more, he puts this vnanswerable question: *If one knoweth that onely tongue, wherein he was borne and bred, If such a one stand by thee whilst thou doest solemnly celebrate the Mysterie of the Masse, or make a Sermon, or giue a blessing how shall*

*Haymo in
1 Cor. 14.*

shall he say, Amen, at thy blessing, when hee knoweth not what thou sayest; for so much as he understanding none but his Mothers tongue, cannot tell what thou speakest in that (strange) and barbarous tongue. If we looke higher, it will appeare, that prayers and Sacraments were administered in the Church for the vnderstanding of the hearer, First *Iustinian* the Emperour commanded all *Bishops* and *Priests* to celebrate the sacred oblation of the Lords Supper, and prayers used in Baptisme, not in secret, but with a loud and cleare voyce, that the mindes of the hearers might bee stirred up with more devotion to expresse the praises of God--Let the Religious *Bishops* and *Priests* know (saith

Iust. Imper.
in No. Con-
flit. 123.
apud *Cassian-*
drum

Non tacito
modo. p. 53.

(saith he) *that if they neglect so to doe, they should yeeld an account in the dreadful iudgement of the great God for it, and we hauing information of them, will not leaue them unpunished.* This care was constantly vsed by the ancient Roman Church, as appeares by the Popes owne Decretals; wherein it was publicquely declared; *We commaund that the Bishops of such Cities and Dioceses (where Nations are mingled together) prouide meete men to minister the holy seruice according to the diuersity of their manners, and languages:* But I will spare the labour for further prooffe of this question, by citing the particular Fathers, and will produce our Aduersaries seuerall confessions,

*Decret. Gre-
gor. lib. 3. tit. 31.
de Offic. Ind.
Ord. c. 14.*

ons, to witnesse the truth of our doctrine, that Prayer and Service in the vulgar and knowne tongue, was altogether vsed in the best and first ages, according to the precept of the Apostles and the practise of the ancient Fathers.

In Primitiua Ecclesia benedictiones & cetera communia fiebant in vulgari. Lyranus 1 Cor. 14

Lyra,] If thou blesse in the spirit, and the people understand thee not, what profit hath the simple people thereby not understanding thee? Therefore in the Primitiue Church, the blessings and all other common deuotions were performed in the vulgar tongue.

In Primitiua Ecclesia prohibitum erat, ne quis loqueretur in uis, nisi esset qui interpretaretur. Quid enim prodesset, &c. loh. Billet in summ. de diuini officij. Cassand. p. 86.

*Iohannes Belethus] (Billet) In the Primitiue Church it was forbidden, that any man should speak with tongues, vlesse there were some to interpret; for what should speaking
availe*

availe without understanding,
And hereof grew a lauda-
ble custome, that after the
Gospell was read, it should
straight way be expounded in
the vulgar tongue.

Gretzerus,] The ancient
Fathers did exhort all to sing
together, and that attentively
and diligently the Priests and
people should ioyne their voices
together.

Master Harding,] Verily in
the Primitive Church (Ser-
vice in a known tongue) was
necessarie, where faith was a
learning, & therefore the pray-
ers were made then in a com-
mon tongue known to the peo-
ple, for cause of their instructi-
ons, who being of late conuer-
ted to the faith, and of Pagans
made Christians, had need in
all things to be taught.

Cassander]

Lingua audi-
toribus non
ignota omnia
peragebantur,
& consuetudo
ita ferebat ut
tota Ecclesia
simul
psalleret,
Gretz. def.
c. 16. l. 2. de
verbo Dei.
Jewel in 3.
Artic. Divis.
28. p. 134.

Canonicam
precē, & im-
primis Domi-
nici corporis
& sanguinis
consecratione
ita veteres le-
gebant, ut à
populo intel-
ligi, & Amen
acclamari
posset. Cassand
Liturg. c. 28.
Wald. de Sa-
cramentis. lib.
cap. 31. Fuit
ergo ratio talis
Benedicendi
in Ecclesia
tempore
Apostoli, cui
respondere so-
lebat non tan-
tum Clerus,
sed omnis po-
pulus, Amen.
Wald. in
doctr. art. Ec-
cle, tit. 4.
c. 31.

Sed quare non
dantur bene-
dictiones in
vulgari, ---
dicendum, quod
hoc forte fuit
in Ecclesia
Primitiva, sed
postquam fide-
les instructi
sunt, & sciunt

Cassander] The Canonically
Prayers, and especially the
words of consecration of the
body and blood of our Lord,
the Ancients did so read it,
that all the people might
understand it and say, Amen.

Waldensis] When thou shalt
bless with thy spirit, how shall
the unlearned say, Amen at
the giving of thanks, seeing
he understandeth not what
thou sayest? Therefore in the
Apostles time there was rea-
son of such a blessing, that at
the giving of thanks not only
the Priest, but also all the peo-
ple were wont to answer, Amen

Aquinas] How comes it to
pass, that thanksgivings are
not made in the known tongue,
that the people might under-
stand them? we must say, it was
in the Primitive Church; but
after

after the common people were instructed, and knew and understood their dutie, thanksgivings were made in Latine. Again, when all things are done in the Latine tongue in the Church, it seemeth to bee madnesse: To this we must answer (saith he) that it was madnesse in the Primitiue Church, which is not so in ours, for then they were rude and ignorant in Ecclesiasticall rites and ceremonies, but now all are so well instructed, that although it be in Latin, the people understand what is done in the Church.

Bellarmino] It may be objected, that in the time of the Apostles, all the people in diuine Service did answer one Amen; and this custome continued long in the East and West Churches,

qua audiunt, fiunt Benedictiones in Latino. Aquin. in 1 Cor. 14. Lett. 3.

Quare omnia in Ecclesia dicuntur in Latino, videtur, quod sit similiter insania; dicendum est, quod ideo erat insania in Primitiua Ecclesia, quia erant iudei in ritu Ecclesiastico, unde nesciebant qua fiebant ibi, nisi exponeretur eis, modo vero sunt instructi, &c. Idem Lett. 4.

Quia Christiani erant pauci omnes simul psallebant in Ecclesia, & respondebant in diuinis officiis, & postea crescente populo, diuisa sunt magis officia, & solis Cleri.

*in reliquū est,
ut communes
preces & lau-
des in Eccle-
siā peragant.
Bel. de verbo.
Dei. lib. 3.
cap. 16.*

*Churches, as appears by Chry-
sostome, Cyprian, Hierom, &c.*

*In answer hereunto, he saith,
When the Christians were but
few, they did all sing together
at the time of diuine Service,
but when the number of people
did increase, the office of pub-
lique seruise was diuided, and
it was left onely to the Church
to celebrate the Common
Prayers. Here we haue the se-
ueral confessions of our lear-
ned Aduersaries, that in the
first ages publique prayers
were vsed for the vnderstan-
ding of the people, and they
giue a speciall reason for it, to
wit, for the better conformity
or instruction of the Heathen
and ignorant people in the
doctrine of Christianity.*

*. Now as you haue heard
the reasons, why the Service
was*

*Harding apud
Iewel. p. 134.*

was vied amongst the Ancients in the knowne tongue; so likewise you shall vnderstand one speciall cause of the alteration of it in the Roman Church. It is reported (saith *Honorius*) when the Canon of the Masse in the Primitiue times was publicely read and vnderstood of all: certaine Shepherds hauing learned the words of consecration, and pronouncing them ouer their bread and wine in the fields, suddenly their bread and wine were transubstantiated into flesh and blood, and the shepherds likewise for their presumption (in vsing the words of Consecration) were stricken dead by the hand of God. So that by *Honorius* confession the Canon of the

K Masse

*Honorius in
Gemma A-
nima l. 1. cap.
103. de Ca-
nona. & Cass.
Liturg. c. 28.
pag. 64*

*Aut Pastor
fuit, aut illud
quod dicere
nolo. Iunonius.*

*Innoc. 3. lib. 3.
cap. 1.
Cassand. Li-
urg. 28. p. 65*

*Sic ut & sa-
cra Scriptura
est, ne vilef-
cet. Beletus.
de divinis offi-
cijs. Cass. p. 65.*

Mass was anciently read and vnderstood of all, and, which is strange, Shepherds did transubstantiate bread and wine, and (as it seemes) chiefly occasioned the alteration of the Church seruice into the Latine and vnknowne tongue. Pope *Innocent* the third, and *Iohannes Beletus* relate the same story, but withall adde another reason why the Church decreed the Seruice in an vnknowne language, *Ne sacrosancta verba vilescerent*. The Church commanded that such prayers and seruice should be secretly deliuered by the Priest, lest that the knowne words of the sacred Scripture should grow triuiall and of no account. And the Councell of *Trent* three hun-

hundred yeares after in confirmation of that decree, addes a more weighty reason for a conclusion, that *this inconuenience would follow; all would thinke themselves Divines, the authority of Prelates would bee disesteemed, and all would become heretiques. It is to be wondred how the Church is altered in this poynt* (saith Erasmus.)

*Histor. of
Trent. lib. 5.
p. 446.*

But it is here to be lamented, that poore ignorant soules should be captiuated with such silly reasons, and that faithfull beleeuers should be accursed for heretiques, for following the examples of the Apostles and the Primitive Church, euen by the testimonies of the best learned amongst themselves. Since therefore Prayer and

*Erasmus 1.
Cor. 14. pag.
532.*

Service in an vnknowne
tongue, wants antiquity from
the written word, or rather
since it is forbidden by the
word of the Apostle : Saint
Austins profession shall be
my conclusion : If we or an
Angell from Heaven preach
vnto you any thing concer-
ning faith (touching prayer
in a knowne tongue) besides
that you haue receiued in
the Legall and Euangelicall
Scriptures, let him be accur-
sed.

Parag.

Parag. 7.

Worship of Images.

IT is the ninth Article of the Romane Creed: I doe resolutely affirme, ~~that~~ the Images of Christ, and of the Virgin Mary, and also of other Saints are to be had and retained, and that due honour and veneration is to be yeelded to them. This Article was decreed in the 25. Session of the Councell of Trent, where it was declared: Wee teach that the Images of Christ, the Virgin mother of God, and other Saints are chiefly in Churches to be had, and retained, and that due honour and worship is to be given unto them.

Artic. 9.
Bulla Tñ 4.
ad calcem
Cono. Tridip.
419.

Concil. Trid.
Sess. 25.

This doctrine of Image-worship we absolutely denie, and condemne as a wicked and blasphemous opinion. First, because this Article of faith doth not onely want the authoritie of the Scripture, (which an Article of faith ought to haue) but because the Scripture doth flatly and plainly forbid it.

If we looke vpon the old Law before the comming of Christ, *Vasques* the Iesuite confesseth, *So farre forth euery Image was forbidden, as it was dedicated to adoration; therefore neither the Cherubins, nor any other Images had any worship in the Temple.* And *Cornelius Agrippa* tells vs, the Iewes did abhorre nothing more then Images, neither did they make any

Leuit. 26.
Exod. 20.
Deut. 4.
Esay 40.

Vasq. disput.
174. in 3.
Thom. c. 6.

De uanis. sci-
ent. c. 57.

any Image that they worshipped; Insomuch as when *Caligula* the Emperour was desirous to haue his owne Image set vp in the Church of *Hierusalem*, King *Agrippa* makes him this answer: *This Temple, O Caligula, from the first beginning to this time neuer yet admitted any Image, being the house of God; For the workes of Painters and Caruers are the Images of materiall gods, but to paint the inuisible God, or to faine a representation of him, our Ancestors did account it a wickednesse. And that which is more to be lamented, the worship of Images at this day is such a stumbling block to the Iewes, and an hindrance to their conuersiō,*
“ that when they come to the

*Philo Iudaeus
lib. de Legatione ad Caium.*

Sir Edw.
Sands his
de cription
of the Reli-
gion in the
West parts.

“ Christians Sermons (as in
“ *Rome* they are inioyned
“ once at least euery yeare) so
“ long as they see the Prea-
“ cher direct his speech and
“ prayer to a little wodden
“ Crucifix, that stands on the
“ Pulpit by him, to call it his
“ Lord and Sauour, to kneele
“ to it, to imbrace it, to kisse
“ it, to weepe vpon it (as it is
“ the fashion in *Italy*) it is
“ preaching sufficient for
“ them, and perswades them
“ more with the very sight of
“ it, to hate Christian Reli-
“ gion, then any reason the
“ world can alledge to loue
“ it.

It is agreed therefore on
both sides, that in the olde
Law the Iewes neuer allow-
ed adoration of Images, for
almost foure thousand yeares.

And

And this was concerning the Images of God the Father. Now let vs descend from the Law to the New Testament, and see what order was taken by Christ and his Apostles for the representation of him and his Saints after him.

It is manifest, and without question, that the Law of God made against Images, is a Morall Law, and stands in force at this day against Jewes and Gentiles. And although *Peresius*, and *Catharinus*, and *Vasques* the Iesuite would vnderstand the Law against Images to be a positive and Ceremoniall Law, and therefore to cease at the entrance of the Gospell; yet *Bellarminé* disauowes that construction with a *Non probatur*: *This opinion is not al*

Vasques] *Disco preceptum illud de non adorandis figuris non fuisse legem naturalem, sed tantum positivum & ceremoniale, & temporale, & in tempore Evangelij cessare debere. Vasq. li. 2. disp. 4. c. 4. num. 83. & c. 7. num. 115.*

Hac opinio nobis non probatur. Bell. de Imag. l. 2. c. 7

lowed of vs, both for the reasons made against the Iewes, & for that Irenæus, Tertull. Cyprian, and Augustine doe all teach that the Commandements, excepting the Sabbath, are a Law naturall and morall. If therefore the olde commandement be not abrogated, let vs see what example or precept there is in the Gospell for adoration. Master Fisher the Iesuite tels vs: *In the Scripture there is no expresse practise nor precept of worshipping the Image of Christ, yet there be Principles which (the light of Nature supposed) conuince adoration to be lawfull.* So that from the law of God, and the law of grace, we are at last returned to the Law of Nature, and from the light of Nature
an

M. Fisher in
D. Whites
reply. p. 226

an Article of faith must be declared.

I haue read of *Varro*, an heathen Philosopher, who from the instinct of Nature professed the contrary doctrine. *The Gods* (saith he) *are better serued without Images.* And *S. Austin* conceiues this Tenet of his to be so good a principle in nature, that he condescends to his opinion, and testifies thus much in his behalfe: *Although Varro attained not to the knowledge of the true God, yet how neare hee came to the truth in this saying, who doth not see?* Now the reason why these Fathers condemned the worshippers of Images for heretiques and Idolaters, is rendred by *Eusebius*: *Because* (saith he) *the men*

Cassius Dy-
observantur
sine simula-
cris, Aug.
de Ciuit. Dei
lib. 4. cap. 31.

Euseb. Eccles.
hist. li. 7. c. 17.
Engl.
Gr. cap. 18.
& Lat. 11.

Concil. Eli-
bert. Can. 36.
Cone Tom. 1.
Venet. Nicco-
lini 1585.
ibid Glossa
sic habet. Hic
Canon. 36.
tunc temporis
forte ob ali-
quas causas
necessario, &
utiliter insti-
tutus est: at
postea in 7.
Synodo Oe-
cumenicâ
pictura, &
imagines, at-
q; earum pia
veneratio ap-
probata est.

Petrus Crini-
us de honest.
discipl. lib 9.
cap. 9.

men of old of a Heathenish cu-
stome were wont after that
manner to honour such as
they counted Saviours. And
thereupon after that Images
had got footing among the
Christians, the Bishops and
Emperours by Councils and
commandstooke speciall care
to preuent them, both in the
making & the worshipping.
The Council of *Eliberis* in
Granado in Spaine, decreed,
That no pictures should be in
Churches, lest that which was
worshipped should be painted
on the wals. And the good
Emperours *Valens* and *Theo-*
dosius made proclamation to
all Christians against the I-
mages of Christ in this man-
ner: For as much as we haue
a diligent care in all things to
maintaine the Religion of the
most

most high God, therefore wee suffer no-man to fashion, to graue, or paint the Image of our Sauour, either in colours, or in stone, or in any other kind of mettall or matter : but wheresoeuer any such Image shall be found, we command it to be taken downe, assuring our subiects, that we will most strictly punish a l such, as shall presume to attempt any thing contrary to our decrees and commandements.

I forbear to cite the particular Fathers, that opposed, and condemned the worship of Images in the Primitiue Church. It may suffice, that this doctrine wants a foundation in the Scriptures, by their owne confession. And now it shal appeare, that they want also the visibillity of the
ancient

ancient Church, and the testimonies of holy Fathers, by the like acknowledgement of the learned Romanists amongst themselves.

Agobardus Bishop of Lyons.] The orthodox Fathers for avoiding of superstition, did carefully provide, that no pictures should be set up in Churches, lest that which is worshipped should be painted on the walls. There is no example in all the Scriptures, or Fathers, for adoration of Images, they ought to be taken for an ornament to please the sight, not to instruct the people.

Hincmarus Archbishop of Rhemes.] In the raigne of Charles the Great (the See Apostolique willing it so to be) a generall Synod was kept
in

Rectè ob euacuandam superstitionem ab orthodoxis Patribus definitum est :
Picturas in Ecclesia fieri non debere, ne quod colitur & adoratur, &c.
E Bibliotheca Papyri Massoni in eius lib de picturis, & Imaginibus.

Hincma. Remens. contr.
Hincmarum Landunensem Episc. c. 20.
Iussione Apostolica sedu.

Quantum veteres initio Ecclesia ab omni veneratione Imaginum abhorruerunt, declarat unus Ori-

in Germany by the conuocation of the Emperor, and thereby the rule of Scriptures and doctrine of the Fathers, the false Councell of the Grecians (concerning worship of Images) was utterly disannulled, and ouerthrowne.

Cassander.] How much the ancient Fathers in the Primitive Church did abhorre all manner of worshipping Images, euen Origen declares against Celsus.

Pereſius Aiala.] All Schoolemen in a manner hold, that the Images of Christ, and the Images of Saints, are to be worshipped with the same adoration, that their examplers are; But they produce not (so farre as I haue seene) any sound prooffe of this doctrine, to wit, either Scriptures, or Tradi-

gin. aduersus Celsum, &c. Cassand. Consult. de simulachriu.

Pereſ.] Omnes ferè Scholaſtici in hoc sunt quòd Imago Christi & ſanctorum adorari debent eadem adoratione, quæ & res, quæ repræſentantur. Huius doctrina nullum, quod ego viderim, afferunt validũ fundamentũ, non neq;

Scripturam, neq; traditionem ecclesiæ, neq; communem consensũ sanctorum, neq; concilij generalis determinationẽ aliquam, nec etiam rationẽ quã hoc efficaciter suaderi poſſit, adducunt.

Episcopus Guidiciensis, lib. de Tradit. par. 2. c. de Imag. p. 158.

Statuit olim
vniuersalis
Ecclesia, le-
gitima occa-
sion: induita,
propter illos
qui erant ex
Gentibus ad
fidē conuersi,
ut nulla in
Templis ima-
gines pone-
rentur. Nic.

Clem. lib. de
nouis celeb.
non instr. II.

Ea ut.

Polyd.] Non
modò nostra
religionis ex-
pertes, sed
teste Hiero-
nymo, omnes
ferè veteres
sancti Patres
damnabant
o' metami-
dolatriam,
etc.

Pol. de In-
uent. rerum l.
6. c. 13. Vñ
ad atatem
Hieronymi
erant probata
religionis vi-
ti, quā in
Templis nullā
ferebant ima-
ginem, nec
picturam, nec
sculpturā, etc.
Erasmo.] in

Tradition of the Church, or
common consent of Fathers,
or the determination of a ge-
nerall Councell, or any other
effectual reason, sufficient to
perswade a man to that be-
leeve.

Nicolaus Clemangis.] The
vniuersall Church did anci-
ently decree, that no Images
should be set up in Churches,
and this was done for the Gen-
tiles sake, who were conuerted
to Christianity.

Polydore Virgil.] The wor-
shipping of Images, not onely
those, who knew not our Reli-
gion, but as S. Hierome wit-
nesseth, almost all the ancient
Fathers condemned for feare
of idolatry.

Erasmus.] Vnto Saint Hie-
romes time those of the true
Religion would suffer no I-
mage,

mage, neither painted nor grauen in the Church, no nor the picture of Christ.

Cateches.

Cornelius Agrippa.] The corrupt manners and false Religion of the Gentiles hath infected our Religion also, and brought into the Church Images and pictures, with many ceremonies of externall pompe, none wherof was found amongst the first and true Christians.

Corruptus
Gentilium
mos & falsa
religio—no-
stram quaq;
religionem in-
fecit, &c.

Corn. Agrip.]
de vanit. sci-
ent. c. 57.

Wicelius.] I confesse it doth grieue me, that vnder pretence of I know not what, Dulia, it is affirmed, that one may and ought to honour with adoration the Saints and their Images. The Fathers of the ancient Church haue taught the people, that they must honour, but not worship the Saints.

Wicel.] epist.
in exercit. ve-
ra Pietatis.

The Councell of Frank-
ford.]

*(Clement. ex-
am. de Imag.
p. 41. Frank.
1606. edita.)*

ford.] It is not to be found that any of the Patriackes and Prophets, or Fathers, did adore Images, but the Scriptures cry out, to worship one God, & him only to adore, and glorifie; And the Fathers of the Primitive Church did forbid the adoration of Images, as it appears by Epiphanius, and Augustine, who reckon the worshippers of Images amongst the Symonians, and the Carpocratian heretiques. And this was the approued doctrine deliuered and decreed by three hundred Bishops in the yeare 794.

From this confession, a doubt will arise touching the lawfulnessse of making Images (*viz.*) for that end, to adore them: and another doubt will follow adoration,
in

in what manner it ought to be extended to the Image, or restrained. Touching the first, *Bellarmino* saith, *It is prooued by the Diuine Law, that Images were not absolutely forbidden, by reason the Brazen Serpent, &c. were made by Gods command: He that professeth, that they were not absolutely forbidden, implies they were in a manner forbidden, or rather that there is no place of Scripture, that commands the contrary for adoration, (which an Article of faith doth require.) But the Cardinals reason, (that the making of them is not absolutely forbidden by the Law of God, because God commanded Images to be made) seemes to be no reason. For the Iewes could*

*Bellar. de Re-
liq. & Imag.
Sanct. l. 2. c. 7.*

could answer; God did lay a general command vpon men, and not vpon himselfe; besides, that plea for Images, which the Cardinall makes, was the ancient Apology, which the Idolaters vsed for their Images in the first ages. *Tertullian* puts the question, and returnes an excellent answer, which may serue for him and vs. *Some man will object; why did Moses make the Image of the Brazen Serpent in the Wildernesse?* — Well and good, one and the same God hath by his generall Law forbidden an Image to be made, and also by his extraordinary and speciall commandment, an Image of a Serpent to be made: If thou be obedient to the same God, thou hast his Law, make thou no Image, but if

Sed ait quidam, &c. cur ergo Moses in Eremo simulacrum Serpentis exarefecit, — bene, quod idem Deus qui lege vetuit similitudinem fieri, extraordinario praecepto Serpentis similitudinem interdixit. (A. liij legunt fieri iussit, alij interdixit.) Si eundem Deum observas, habes legem eius. Ne feceris similitudinem, si &

if thou haue a regard to the Image of the Serpent, make not any image against the Law, vnlesse God command thee, as he did Moses; and thus briefly concerning the making of them.

*praeceptum
facta postea
similitudinis
respicit, & tu
imitare Moy-
sen. Ne facias
aduersus legē
simulacrum
aliquid, nisi
& tibi Deus
iussit. Ter-
tib. de Idolo-
lat. cap 5.*

Concerning the worship of them, the same Cardinall tels vs: *Nos cum Ecclesiā asserimus, &c.* Wee affirme with the Church, that the images of Christ and his Saints, are to be honoured, so that there be no confidence placed in them, nor nothing requested of them, nor no Diuinity be conceiued to be in them, but that they be honoured onely for themselves, whom they represent: And thus by Bellarmines reasons, the making of Images is not absolutely forbidden, and the adoration of them is but con-
ditio-

*Bellar. ubi su-
pra.*

*Polyd. Virg.
de Inuent. R.
lib 6. c. 13.*

*Gab. Biel in
Can. Lett. 14.*

ditionally permitted. And surely I could wish they were absolutely forbiddē by them, till those conditions were rightly and truly performed by the ignorant and Lay people. For I will not slander them, it is the confession of their owne Church-men; that *there are many of the rude and ignorant, which worship the very Images of wood or stone, or marble, or brasse, or pictures painted upon the wals, not as figures, but as if they had verily sense, and doe put more trust in them, then they doe in Christ, or other Saints, to whom they are dedicated.* Neither is this any new complaint of this latter age, for *Gabriel Biel* their owne Schooleman complained before *Luthers* daies, that the

the blockish error of certaine people was so great, and they were so affected to Images, that they thought some diuine grace or Sanctity resided in them, by which they were able to worke miracles, and giue health; and for that cause they worshipped them, to the end they might obtaine some such benefit at their hands: And that we may further know, that none of Bel-larmine's conditions are performed in the worshipping of Images; their owne Cornelius Agrippa declares the peoples demeanour and carriage towards them in the Roman Church in this manner: Wee bowe our heads to them, wee kisse them, we offer lights to them, wee dedicate gifts, wee apply miracles, and buy pardons of them. To conclude,

Corn. Agrip.
de vanit. cap.
57.

for Agrip.
de vanit. sci-
ent. c. de I-
mag. Ant. ye.
apud Io.
Graph.
1530. T.
& Colon. c. 57
1531.
Item ann.
1536.

conclude, we goe on pilgrimage to them, we make vowes unto them, we worship them, yea and almost adore them. Neither can it be uttered here how great superstition (if I may not say Idolatry) among the rude and ignorant people is nourished in images; the Priests winking therat & from hence reaping no small gaine to their purses. With much more to this purpose.

The conditions then are confessed to be broken. But withall, heere wee finde the case of Demetrius; He made siluer shrines, and brought no small gaine to the Craftsmen; and thereupon he cryeth out, *Sirs, you know, that by this craft we haue our wealth: nor that onely, but if these things should be denied, the Temple of*

of the Great Diana would bee despised, whom all the world worshipping: Here is a true Modell of the Romane Church: she causeth Images to be made, she drawes from them no small aduantage; nor that onely, but if they should condemne their worship, being published for an Article of faith, other Articles would be questioned, & the Church of Rome would be disesteemed, whom all the world admireth.

Since therefore the worship of Images wants the vniuersalitie and consent of Fathers in the Primitiue Church, since they haue no foundation, no footstep in the Word of God, by the confession of their owne Church; *Saint Austins pro-*
L *fession*

fection shall be my conclusion for this Article of the Roman Faith: If we or an Angell from heauen preach vnto you any thing (touching Imageworship) besides that you haue receiued in the Legall and Euangelicall Scriptures, let him be accursed.

Parag. 8.

Indulgences.

IT is the Tenth Article of the Roman Creed: I doe hold, that the power of Indulgences was left by Christ to the Church, and I affirme the vse thereof to be most wholesome for Christs people.

This doctrine was proclaimed by the Councell of

Trent

Trent, where it was likewise declared that, whereas Christ did leue Indulgences to the Church, and the Church did use that diuine power so granted in ancient times, therefore the sacred Councell doth teach and command, them to be retained in the Church, and condemne all them with a curse, which either terme them unprofitable, or denie the Churches authority to grant them.

A reason no doubt sufficient, for the Church of Rome to grant them, and to lay Anathema vpon all such, as shall denie them, since Christ, (as they say) did first ordaine them, and the Ancient Fathers did exercise that power committed to them by Christ. But when we come to examination of Witnesses (not

*Cum Potestas
conferendi
Indulgenti-
as à Christo
Ecclesia con-
cessa sit, atq;
huiusmodi
potestatem,
sibi traditam
Ec. c. Concil.
Triden. Sess.
25. Decretū
de Indul-
gentijs.*

withstanding the Popes Creed, and the Councils Decree) it will bee found that neither Christ, nor the Primitiue Fathers euer knew, much lesse exercised such pardons and Indulgences, as are now daily practised in the Church of Rome.

In the Primitiue Church, when the Christians had committed any capitall and heinous offence for feare of persecution, either in deniall of their faith, or in sacrificing vnto Idols, the parties were inioyned a seuerer and long Penance: the rigour of this punishment, the Bishops and Pastors of their seuerall congregations had power (if they saw cause) to mitigate at their discretion; which mitigation or relaxation of punishment

nishment, was called by the name of Pardon, or Indulgence. This doctrine was deriued from *Saint Paul*, who released the incestuous *Corinthian* from the bond of excommunication, vpon his humiliation and serious repentance: and writes vnto the *Corinthians*, that they should doe the like, and receiue him againe to their communion, least he should be swallowed vp with immoderate griefe. And this manner of Indulgence was ancient, and continued long in the Primitiue Church; and of this there is no question.

The Indulgence in the Romane Church, is an absolution from the guilt of temporall punishment, by the application of the merits of

L 3

Christ

*Indulgentia
proprie est
absolutio In-
diciaria a-
nexam ha-
bens solutio-
nem ex The-
sauro. Bellar.
de Indulg.
lib. 1. cap. 5.*

Christ and his Saints, which merits are termed *Theſauri Eccleſia*, the Treasure of the Church; and this common Treasury of ſatisfactions is applyed to dead ſoules burning in Purgatory; Thus Indulgences which were firſt uſed for mitigation of puniſhments, are now reduced to private ſatisfactions, and that which was formerly left to the diſcretion of euery Biſhop in his owne Dioceſes to diſpenſe with *ſummum ius* (the extremity of the Law;) is now transferred wholly to the power and authority of the Pope, nor that onely for ſome few yeares imprisonment in this life, but for thouſands of yeares in Purgatory after death inſomuch, that *whoſoeuer* in the
state

state of Grace shall say seven prayers before the Crucifix, & seven Pater-Nosters, and seven Ave-Maries, shall attaine six and fiftie thousand yeares of pardon, fourteene thousand granted by Saint Gregory, (fourteen thousand by Nicholas the First,) and eight and twenty thousand by Sixtus the Fourth.

*Hora beata
Maria Virg.
secundum
usum Sacr.*

These and the like Indulgences were trained vp in the Schoole of Demetrius, which brought no small benefit to the Pope and Clergie. And therefore in former time, long before Luthers dayes, by the relation of Thomas Aquinas, some were of opinion (as Greg. de Valent. affirmeth) that Ecclesiasticall Indulgence of it selfe could remit no punishment, nec in foro

*Tho. in sup-
plem. 3. part.
4. q. 25. art. 5.
Greg. de Val.
de Indulg. c. 2.*

*Ecclesia, neq. in foro Dei. nei-
ther in the judgement of the
Church, nor in the iudgement
of God: but that it was a pious
kind of fraud, whereby the
Church by promising such re-
mission might allure men to
the deuoute performance of
those pious workes, which were
required in the forme of the In-
dulgence. Euen as if a Mother,
when she moueth a little child
to runne by promising him
an apple, notwithstanding after-
ward she doth not giue it him.
But this opinion the Iesuit
condemneth as erroneous,
and as trenching too neere
vpon the doctrine of Luther,
who was condemned by Leo
X. for holding the same. Now
I will proceed to the publica-
tion of Witnesses, whereby
it shall appeare by the evi-
dence*

dence of their owne learned men, that this point of faith hath no more Antiquity, and consent of Fathers and Schoolemen in the Romane Church, then the Articles before confessed.

Durand.] Little can bee said of any certainty, or as undoubtedly true of Indulgences and pardons, seeing the Scriptures speake not expressely of them, neither the Fathers, as Augustine, Hilary, Ambrose, Hierome, &c.

Siluester Prierias.] Pardons are not knowne to us by the authority of the Scriptures, but by the authority of the Church of Rome, and the Popes, which is greater then the authoritie of the Scriptures.

Maior.] It is hard to
L 5ground

De Indulgentijs pauca dici possunt per constructionem, quia nec scriptura expresse de his loquitur: sancti etiam Ambrosius, Hilarius, &c. minime loquuntur de Indulgentijs. Durand. 4. Sentent. dist. 20. q. 3.

Indulgentia auctoritate Scriptura non innovare nobis, sed auctoritate Ecclesie Romanae, & Romanorum: no

Alphonſus à Caſtro] There is nothing in Scripture leſſe opened, or whereof the ancient Fathers haue leſſe written, then of Indulgences, and it ſeemes the uſe of them came but lately into the Church.

Anthoninus.] There is not any expreſſe testimonie for prooſe of Indulgences, either in Scriptures, or in the writings of the ancient Fathers, but onely out of Moderne Authors.

C. Caietan.] If there could be a certainty found touching the beginning of Indulgences, it would much auaille in ſearching of the truth. But becauſe there is no authority of Scripture, or ancient Fathers, Greeke or Latine, that bringeth them to our knowledge, &c.

Bellarmino.] It is not to be wondered, if we haue not many

ancient

—harum uſus in Eccleſia uideatur ſero receptus.

Alph. conſ. hæreſ. 8. uerbo indulgentia.

De Indulgentijs nil expreſſe habemus in ſacra Scriptura, nec etiam, &c.

Anto. part. 1. tit. 10. cap. 3. in principio.

De ortu Indulgentiarum ſi certitudo haberi poſſit, ueritati ingrande opem ferret, uerum

quia nulla Scriptura, Sacra, nulla præſcorum Doctorem Græcorum, aut Latinorum auctoritas

ſcripta, hunc ad noſtram deſpecte notionem, &c.

Caiet. opus. 15. cap. 1.

*Neque mirū
videri debet,
si authores
antiquiores
non multos
habemus, qui
harum rerum
mentionem
faciant.*

*Quoniam,
et c. Bellar.
de Indulg. lib.
2. cap. 17.*

*ancient Authors, which make
mention of Indulgences ; for
many things are retained in
the Church onely by vse and
custome without writing.*

This learned Cardinall
confesseth, that many an-
cient authorities are not to be
expected for prooffe of this
doctrine. And this seemes to
me a strange thing, that an
Article of faith should want
Antiquity, and Vniuersality
of Fathers, (which as they
pretend, belongs to all points
of faith.) It is strange that a
Generall Councell should
declare them to bee deriued
from Christ, and yet they
should want ancient Fathers
to witnesse Christs doctrine.
I rather beseeue, according to
the Article of their Creed,
that *the vse thereof is most
whole.*

*In Bulla Py
quarti.*

wholsome for the people. For albeit they are granted onely to draw money from them, yet withall, the Popes Ministers had this benefit by them, that when they found the market not quicke enough, they might sometimes set them to sale for a small price: as for games at Tables in a Tauerne, to redeeme soules out of Purgatory; as it is witnessed by their owne Histories.

*Guicciard. li.
13. an. 1520.*

The learned Doctors of the *Trent-Councell* were not ignorant of this practise; and of much more exercised by *Leo* the Tenth, and others of his Predecessours. But they were so farre from beleeve, that this poynt of faith should be deriued from Christ and his Apostles, that
Echius,

Histor. of
Trent l. 1. p. 6.

Echius, and *Tecelius*, and *Pri-*
 " *erius*, for want of Scrip-
 " tures and Fathers, laid
 " their groundworke on the
 " Popes authority, and con-
 " sent of Schoolemen; con-
 " cluding, that the Pope not
 " being subiect to errour in
 " matters of faith, and ha-
 " ving approoved the doctrine
 " of the Schoolemen, and
 " himsele publishing the In-
 " dulgences to all the faith-
 " full, it was necessary to be-
 " lieue them as an Article of
 " faith,
 " I will not say, it was a
 " strange presumption, for a
 " Councell to determine an un-
 " certaine doctrine for a point
 " of faith, upon the Popes in-
 " fallibility, and opinion of
 " Schoolemen. But I will say,
 " it is a senselesse & weake faith,
 " that

that gives assent to that doctrine, as necessary to be believed, which wants authority of Scriptures, and consent of Fathers. It was an ingenuous confession of their owne *Cunerus: Dolendum si- mul, & mirandum, &c.* It is so lamented and admired, how some Catholiques doe write of Indulgences, so timorously, so coldly, so diversly, so doubtfully, as if their nature were so farre fetched, or so uncertaine, that they could hardly be proved. And surely, if Cardinall Bellarmine, or Cardinall Caietan, and the rest could haue found better proofes for this point of faith; they would neuer haue confessed, that neither Scriptures, nor Fathers doe bring them to our knowledge.

*Couer. De-
clam.*

*Apud Cirmi-
er. de satisf.
fact. l. 24. c. 2.*

ledge. Especially since no Article of faith can be warrantable without the authority of Scriptures. And therefore Saint *Austins* profession shall bee my conclusion touching this Article of their faith. *If we, or an Angell from heaven preach vnto you any thing concerning faith and life, besides that you haue receiued in the Legall and Euangelicall Scriptures, let him be accursed.*

You haue heard the confessions of our best learned Aduersaries witnessing with vs, that the principall points of their Faith and doctrine, now taught and professed in the Church of *Rome*, were not knowne to former ages: whereby wee may easily discern, how the Church of
Rome

Rome doth obtrude strange Articles of beliefe vpon her Profelytes, which haue no foundations in the Scriptures, and want Vniuersality, and consent of Fathers. And although their Priests, and especially Iesuites are bound by oath to maintaine the Papacy, and doctrine of the Church of *Rome*: and thereupon they generally protest, that all the Fathers are on their side, and the ignorant people out of an affected ignorance and blinde obedience easily condescend to that beliefe; yet I say, it cannot bee denied, that the Popes sworne seruants, our sworne enemies, their best witnesses, and our worst accusers, haue testified these things both against themselves,

selues, and in behalfe of our doctrine. And howsoever they excuse the matter, yet sure I am, they are diuided amongst themselves, and consequently want another speciall marke of their Church, which is Vnity in points of Faith.

SECT. X.

The Testimonies of our Adversaries touching the infallible certainty of the Protestant faith, and the uncertainty of the Romish.

TO take a short reuiew therefore of our Adversaries confessions, touching some chiefe points: First, concerning the doctrine

of

of Merits, they haue confessed, that our Iustification is by faith in Christ Iesus onely; they haue confessed, that there is no saluation nor assurance in our owne merits, but in the mercy and merits of our only Sauiour. And in this confession, they intimate the nouelty and vncertainty of their owne doctrine; and in this likewise they acknowledge the Antiquity and Visibilty of our Church long before *Luthers* dayes.

Touching *Transubstantiation*; they haue confessed, that there is no expresse place of Scripture to proue the word, nor the meaning of the word; they haue confessed that the conuerſion of the bread into Christs body, was not generally receiued by the Fathers; they

*Ante Late-
ranense Conci-
lium non fuit
dogma fidei.
Scotus in 4.
sentent. c. 11.
94.3.*

they haue confessed, that be-
fore the Councell of *Late-
ran*, it was not receiued for
an Article of beliefe. In these
confessions they plainly inti-
mate the nouelty, and vncer-
tainty of their own doctrine;
and by these likewise they ac-
knowledge the Antiquity &
Visibility of our Church,
long before *Luthers* daies.

Touching *Private Masse*,
they confesse that it was not
vsed in the ancient Church;
For (say they) the communi-
on of Priests and people to-
gether was practised by the
Fathers. In this confession,
they intimate the Nouelty of
their Religion, and in this,
they acknowledge the An-
tiquity and Visibility of our
Church long before *Luthers*
daies.

Touch-

Touching the *Seuen Sacraments*, they confesse, that the definite and certaine number of *Seuen* was vnknowne to Scriptures and Fathers; they confesse, that some of those Sacraments were not instituted by Christ; they confesse, that all of them are not true and proper Sacraments of the new Law, (all which notwithstanding are commanded by their Church to be beleueed vpon a Curse) and in these their confessions they argue the Nouelty and vncertainty of their doctrine, and in this they acknowledge the Antiquity and Visibilty of our Church long before *Luthers* daies.

Touching the *Communion in one kinde*, they confesse, that it was not practised by the

the Apostles, nor the ancient Church. For (say they) Christ did institute in both kinds, and the Primitiue Fathers did continue it in both kinds. In this confession they intimate the nouelty & vncertainty of their owne doctrine; in this, they acknowledge the Antiquity and Visibilty of our Church long before *Luthers* dayes.

Touching Prayer in an vnknowne tongue, they confesse, that it was not vsed in the Primitiue and ancient Church; but, say they, the Prayer and Seruice was vsually taught in the vulgar, and knowne tongue. In this confession they intimate the nouelty, and vncertainty of their owne doctrine; and in this acknowledgement they witness

nesse the Antiquity and Visibilty of our Church long before *Luthers* dayes.

Touching *worshipping of Images*, they confesse, that there is no expresse place of Scripture, that commands their worship; they confesse there is no example amongst the Fathers for their adoration, but rather against them. In these confessions, they intimate the nouelty and vicerainty of their owne doctrine and practise, and in allowing our worshipping of God in spirit and truth, they acknowledge the antiquity of our Religion, and the visibilty of our Church long before *Luthers* dayes.

Lastly, touching *Indulgences* and *Pardons*, they confesse, that their Indulgences
now

now vled, haue no authority from Scriptures, or Fathers; and in this confession they intimate the nouelty and vncertainty of their owne doctrine; and consequently the Indulgences, which are vsed in our Church to no other end, then for mitigation, and relaxation of punishments inflicted, to haue had Antiquity and Visibility in the Church long before *Luthers* dayes.

If these witnesses had been ignorant and vnlearned men, or excommunicate persons in their owne Church; or had they witnessed the truth concerning Ceremonies, and things doubtfull, there might be some plea, why their testimonies should not be admitted. But when the points
in

in question are Articles of their owne Creed ; when they are witnessed by Popes, by Councels, by Cardinals, by Bishops, by learned Doctors, and Schoolmen in their own Church on our behalfe, and against their owne Tenets ; I see no cause, why I should not demand iudgement in defence of our Church, and triall of our cause. It is the law of God and man, *Ex ore tuo*, I will iudge thee out of thine owne mouth. And from this decree, and their owne confessions vpon record, I call men and Angels to witnesse, that they haue not Antiquity and Vniuersality for the prooffe of the Articles of their owne Creed, and haue resolved the grand question (touching our

M

Church

Church before *Luther*) that it was in Christ, in the Apostles, in the Fathers, in the bosome of the ancient Church, long before *Luthers* dayes.

Of what strength and force therefore Truth is, it appeares by this, that she extorts a full and ample testimony of her doctrine from her sworne enemies. And yet for further prooffe of our cause, I will giue another summons to the prime men, euen of their grand Inquest, who, without partiality, will testifie on our behalfe; that our Church is built vpon a more stable and sure foundation, then the now *Romane* Church. And that our doctrine is more fruitfull and profitable, and euery way more

more safe and comfortable,
for the beleeve of euery Chri-
stian, and the saluation of the
beleeuer.

Touching the certainty of
faith, it is *Bellarmines* con-
fession, *None can be certaine
by the certainty of faith, that
hee doth receiue a true Sacra-
ment; for as much as the Sa-
crament cannot bee made
without the intention of the
Minister, and none can see an-
other mans intention.* This
confession being layed for a
positiue ground of their Reli-
gion, the Church of *Rome*
bath ouerthrowne in one Te-
net all certainty of true faith.
To begin with the Sacrament
of Baptisme: If the Priests
intention faile (by their do-
ctrine) the Infant is not bap-
tized, he is but as a Heathen

*Bellar. de In-
stif. lib. 3. c. 8.*

Bellar. de
Milt. lib. 3.
Eccles. ca. 10.
ad secundum.

out of the Church, and consequently in the state of damnation. Looke vpon their Sacrament of Orders, it is the confession of learned Bellarmine : *If we consider in Bishops their power of Ordination and Jurisdiction, we haue no more then a Morall certainty, that they are true Bishops.* And there he admits the reason for it ; *Because the Sacrament of Orders depends vpon the intention of the Ordeiner.* Looke vpon the Sacrament of Matrimony, and of this there is no certainty, because it doth depend vpon the intention of the Minister, and if he faile in his intention at the time of solemnization, the married people liue all their dayes in adultery or fornication : so
that

that by their owne confessi-
on, there is no certainty of
Christianity by Baptisme, no
certainty of their Sacrament
of Orders; and consequently,
no certainty of succession in
Priesthood, which they so
much magnifie in their
Church. Besides, if in the
succession of Popes and Pa-
stors, the intention of any
one Priest did faile, either in
Baptisme, or in Orders: in
all succeeding generations
the ordaining and consecra-
ting both of Priest and peo-
ple, are become vtterly voyd,
and of none effect.

Hee that is bound vpon a
curse to beleeue *seuen Sacra-
ments*, and yet is not certaine
of any one, must be saued by
an implicite faith. And yet
it is to be feared for want of

their Priests intention, the poore ignorant soule doth sometimes worship a piece of bread, because the consecration of Christs body depends (say they) vpon the intention of the Priest, and no man doth know another mans intention.

Againe, touching their Inuocation of Saints, they are vncertain, whether the Saints doe heare their prayers: they are vncertaine, whether some they pray vnto, be Saints in Heauen, or damned with the Diuels in Hell. Touching the first, *It is not certaine, (saith Biel) but it may seeme probable, that God reuealeth vnto Saints all those suites, which men present vnto them; and saith Peter Lombard, It is not incredible, that*
the

*Biel. in Can.
Missæ Lect.*

*31.
Pet. Lomb.
Senten lib. 4.
dist. 15.*

the soules of Saints beare the prayers of the suppliants. Here is nothing but probability and vncertainty. And yet admit it were more then probable, that they did heare our prayers, yet there is no certainty, that all such are Saints, which are canonized by the Romane Church. *It cannot be knowne infallibly* (saith Caietan) *that the miracles, whercon the Church groundeth the Canonization of Saints, be true; by reason the credit thereof depends on the reports of men, who may deceiue others, and be deceiued themselves.* And vpon this vncertainty S. Austin complained in his daies: *That many were tormented with the diuell, who were worshipped by men on earth.* Whose reason

Accedit, quod miracula, quae ab Ecclesia suscipiuntur in Canonizationibus sanctorum, quae tamen in maximis auctoritate sunt, cum humano testimonio innituntur, non omnino certa sunt, quoniam, &c. Caiet. in opus. de concep. Virg. lib. 1. cap. 1. Fides Christiana certitudo non humano more certa esse debet, sed infallibile omnino debet habere testimonium. Caiet. ibid.

*Bellar. de
sanct. Beat.
lib. 1. c. 9.*

*Idem ibidem
cap. 7.*

*Cassand. Cen-
sult. lib. 21.*

*Tale aliquid
etiam post
hanc vitam*

& authority was so vndoubtedly true, that *Bellarmino* had no way to auoide it, but with a *Fortasse*, &c. *Peraduenture* (saith he) it is none of *Austins*: and yet if *Bellarmines* answere were true, which is but a *peraduenture*; yet, I say, he wittnesseth from *Sulpitius*, that the common people did long celebrate one for a *Martyr*, who afterwards appeared and told them that he was damned. And their owne *Cassander* giues vs the like example, that *S. Martin* found a place honoured in the name of an holy *Martyr*, to be the *Sepulcher* of a wicked robber.

Touching the being of *Purgatory*, it is vncertaine: It is not incredible (saith *Austin*) that some such thing should

should be after this life ; but whether it be so or no, it may be a question. Touching the place, the Romane Church hath defined nothing: touching the punishment, Whether it be by materiall fire, or some other meanes, it is doubtfull, saith Bellarmine : Touching the continuance of soules there, it is not certaine. Dominicus, a Sorop thinketh, that no man continueth in this purgation ten yeares. If this be true (saith the Cardinall) no soule needs stay in purging one houre. Againe St. Thomas Moore held for certaine, that in Purgatory there was no water ; and this hee prooves out of the Prophet Zachary: Thou hast deliuered thy prisoners out of the place, where there was no water. I. Fisher

M 5

Bishop

incredibile
non est, &
utrum ita sit,
quari potest.
Aug. Ench.
ad Laurent.
ca. 69.

Bell. lib. 2. de
purg. ca. 5. ca.
11. & 9.

Zach. 9. 11.

Gregor. lib. 4.
Dialog. c. 55.
Hos dialogos
non esse opus
Greg. M. viri
dotti apud
nos censue-
runt. Item
Possuin. le-
sita in Ap-
par. S. vide
Can. loc. The-
ol. l. 11. c. 6. v-
bi censuram
suam profert
de Greg. &
'Bede.

Bed. Hist.
Angl. lib. 5.
cap. 13.

Bishop of *Rochester*, would proue out of the Prophet *Dauid*, that in Purgatory there is good store of water; *For we haue passed through Fire and Water*, saith the Psalmist. Lastly, *Gregory*, who gaue the first *Credo* to Purgatory, tels vs, that some were purged by fire, some by hot baths; and this he learned by visions and reuelations. And how safe it is to ground an Article of faith vpon the spirits and apparitions of dead men, I leaue it to be iudged. If we descend to the age next after *Gregory*, *Venerable Bede* by a vision also established a fourth place. He tells vs of the apparition of a Ghost, reporting that there was an infernall place, where soules suffered no paine, where they had

had a brook running through it; *Nec improbable, &c.* Neither is it improbable (saith *Bellarmino*) there should be such an honourable prison, which is a most milde and temperate Purgatory. This Saint *Austin* held as a doubtfull opinion; Saint *Gregory* gaue credit to it from the visions of dead men; and *Bede* receiued it from the reports of wandring ghosts. The first conceiued it doubtfully, to be in fire, or in hot baths, the third in a part of hell, where they had Meadows and Ri- uers of Waters. And in these, and the like vncertainties, we appeale from the Church of *Rome* in this Article of faith, and conclude with Saint *Au- stin*: Know, that when the soule is separated from the body, (statim)

*Bell. lib. 2. de
Purg. 1. 1. 1.*

*August. li. de
Vant. faculi.
cap. 1.*

(statum) presently it is either placed in Paradise for his good workes; or cast headlong into the bottome of hell for his sinnes.

Durand in 4.
dist. 2. quæst. 3.

Gerson de In-
dal. c. 14. d. 8.

Touching Pardons, and Indulgences, Durand tels vs, Little can be said of any certainty, or as undoubtfullie true, seeing neither the Scriptures, nor Fathers speake expressly of them. And Gerson saith; Whether the power of the Keyes extend onely to such as are on earth, or to them also that are in Purgatory the opinions of men are contrary, and uncertaine.

Nicen. Synod.
2. Ait. 7. Ep.
Tharras. &
totius Synod.
ad Constant.
& Irenæu.

Touching the adoration of Images, they are uncertaine, what worship to giue them. Tharrasius Patriarch of Constantinople, and President of the second Councell of

of Nice teacheth, that the *I-mages* are to be adored, that is, kissed, and loued; for (say they) that which a man loueth, that hee adoreth, and that which he adoresh, that he earnestly loueth. Here they pretend nothing but a ciuill kind of embracing, or kissing, without any corporall submission to Images. About foure hundred yeares after, *Thomas Aquinas*, and other Schoolemen taught: Because *Christ* himselfe is adored with diuine honour, it followes that his Image is to be adored with diuine honour. This learned Founder of Image-worship had many Prose-lytes; as namely, *Bona-venture*, *Caietan*, *Swarez*, *Vasques*, *Iacobus de Graphijs*, and diuers others, who taught the same

Tho. 3 p. 2. qu. 25 art. 3.

*Anton. Sum.
Hist. tit. 23.
(7. 21.)*

same doctrine. And it seemes the Images themselves were sensible of so beneficiall a Patron. For (*Antonius* tels vs) whilst *Thomas* was praying deuoutly before a Crucifix, he was lifted vp a Cubit aboue the ground, and a voyce proceeded from the Crucifix, saying; *O Thomas, thou hast written worthily concerning mee.* If wee descend to the Councell of *Trent*, the same telleth vs; that due honour and veneration must be giuen; but what honour that is, which of due belongs vnto them, it is not expressed; neither is it vnderstood of the people. *Bellarmino* tels them negatiuely, that they are not to be worshipped (as in the dayes of *Thomas*) with diuine honor, nei-

neither is it safe to teach so in the hearing of the people. For (saith he) *those that defend Images to be adored with diuine honour, are drinen to vse such subtile distinctions, as they themselves can scarcely vnderstand, much lesse the ignorant.* Thus they began first with ambiguous tearmes to teach men to embrace Images (*as two friends salute each other*) then they taught *Latria*, that diuine honour was to be giuen them in plaine deed : and lastly they say ; *That the worship must be giuen improperly to the Image, which is properly due to Christ.* This vncertainty of doctrine hath bred another dangerous consequence. For by reason that Idolatry is included in this doubt-

*Rel. de Imag.
lib. 2. ca. 25.*

*Nic. Synod. 2.
ubi supra.*

De Cont. on.
fidei. Apol. de
Idololat. li. 2.
cap. 7. Paris.
1610.

Neque absur-
dū profectō
putaueris, S.
Petrum in-
nuasse cultum
aliquem si-
mulacrorum
(nempe sa-
crarum Im-
ginum) rectū
esse, cum fide-
les nomina-
rim ab illicitis
Idolorum
cultib. deter-
tere voluit.

Quidn. atti-
nebat ita de-
terminare
cultus simu-
lacrorum illic-
ites notare, si
omnino nullos
simulacrorum
cultus licitos
esse consue-
set?

1 Pet. 4. 3.
ἐν ἀθεμι-
τοῖς εἰδω-
λογαῖς εἰ-
αῖς.

doubtfull Tenet, Gregory de
Valentia d'sputing vpon this
point, by a necessary conse-
quence (albeit he vseth cun-
ning to auoid it) maintaineth
that there is a kinde of lawfull
Idolatry. *It is no absurdity,*
saith he, *to thinke, that Saint*
Peter did intimate, that some
worship of Images was right,
or lawfull, (namely of holy I-
mages) when as he deterreth
the faithfull frō the vnlawfull
worshipping of Images. For
to what end should he deter-
minatly poynt out the vnlaw-
full worship of Images, if he
had thought altogether that
no Image-worship had beene
lawfull? Where we are to
obserue, that the word vsed
by Saint Peter, in that place
signifieth Idol-worship, not
Image-worship as the Ic-
suit

suit for his owne aduantage would haue it. So that by his reason, Saint *Peter* alloweth some worshippinge-uen of Idols to be lawfu'l. By the same reason Saint *Paul* also may be said to allow of some adultery, or some theft, and the like; because he biddeth vs *to haue no fellowship with the vnfruitfull workes of darknesse*. From hence may wee therefore conclude, that some workes of darknesse are fruitfull wherewith we may haue fellowship?

Ephes. 5. 21.

Concerning the two Sacraments of Baptisme, and the Eucharist, *It is most euident* (saith *Bellarmino* :) *but concerning the rest of the Sacraments it is not so certaine*. And saith *Canus*, *The Diuines speake so vncertainly of the*

Bell. de Sacram. in gen. l. 1. c. 9.

Can. lib. 8. c. 5.

Luke 1.4.

Graviter peccarent in rebus ad salutem animæ pertinentibus, &c. eo solo, quod certū incertū præponerent. August. de Bapt. cont. Donat. lib. I. cap. 3.

the matter and forme of Matrimony, that they doe not resolve, whether it gines grace, or not. Lastly concerning the vndoubted truth in the Church of God : The Scriptures are written (saith the Euangelist) that wee might haue the certainty whereof we are instructed. But it is vncertaine, whether Traditions & vnwritten verities deliuered from hand to hand, hauing no foundation in the Scriptures, doe not vary from their first institution.

Sect.

S E C T. XI.

The testimonies of our Adversaries touching the greater safety, comfort, and benefit of the soule in the Protestant faith, then in the Romish.

FROM the certaine way I will proceed to the safer way, wherein it shall appeare, that as our doctrine is more Catholique, more stable and certaine; so likewise it is more profitab'e, more safe and fruitfull (or to vse their owne phrased) of greater merit, even by the testimonies of their best learned amongst themselves. Looke vpon the all sufficiency of the Scriptures: *All those things*

*Bell. de verbo
Dei non
scripto. lib. 4.
cap. 11.*

*De verbo
Dei lib. 1.
cap. 2.*

things are written by the Apostles (saith Bellarmine) which are necessary for all men, and which the Apostles preached generally unto all. And although this Cardinall will allow the word of God to be but a partiall not a totall rule, yet, saith he, Regula credendi certissima, tutissimaq; est, The Scripture is a most certaine, & most safe rule of beleeuing. So that it is a safer way to reſeye wholly vpon the word of God, that cannot erre, then vpon the Pope or Church which is the authority of man, and may erre. It is a safer way to adore Christ Iesus sitting at the right hand of the Father, then to adore the sacramentall bread, which depends vpon the intention of the Priest, and may faile. 1

is a safer way, and wee live more in safety (saith Austin) if we give all unto God, rather then if wee commit our selves partly to our selves, and partly unto God. We will, but it is God that worketh in us to worke, according to his good pleasure. This is behoofefull for us both to beleue, and to speake; this is a godly, this is a true doctrine, that our confession may bee humble and lowly, and that God may haue the whole.

Looke vpon the Communion in both kindes, and the Deane of Louaine will tell vs: It were better the Communion were administred in both kindes, in respect of the perfection thereof, for it were more agreeable to Christs institution, and it best agrees with the corporall feeding, which is both

*August. de
bono persecut.
lib. 13. c. 6.*

The Communion in both kinds.

*Cassand. sub
utraque spe-
cie.*

Probabilior
sententia
semper mihi
visa est eorū,
qui dicunt
maiorē fru-
ctum gratia
ex utraque,
ēre. Apud
Chamier.
Tom. 4. de
Euchar. l. 9.
cap. 10. §. 2.
Cass. de Com.
sub utraque
specie.

Ille tamen,
quæ est sub
duobus, est
maioris meri-
ti. Alexand.
Hal. in 4.
Sentent. qu.
53. membr. 1.
Greg. de Val.
likewise af-
firmerh the
same. De
Legit. Euch.
usu. cap. 6. §.
secunda.

Private
Masse.

both in bread and drinke. And
saith Vasques, Their opinion
alwaies seemed to me more pro-
bable, who say, that greater
fruits of grace are reaped by
the Communion in both kinds,
then in one. And saith Cassan-
der, Although the Communion
in both kinds be not simply ne-
cessary, yet it is much to be pre-
ferred before the Communion
in one kind, albeit it be thought
not to be contrary to Christs
precept. And their owne
Schooleman Alex ab Hales
professeth, Though the order
of receiuing in one kinde be
sufficient, yet the other of
both kinds is of greater me-
rit, of greater fulnesse and
power.

Looke vpon priuate Masse,
and it will appeare by a ge-
nerall confession, that the
Communion

Communion of Priests and people together, is more safe and profitable, then private Masse. It is the confession of the great and general Councell of Trent : *Operaret quidem, &c.* The Councell could wish the people would communicate together with the Priest, because it would be more fruitfull and more profitable. The like confession is made by M. Harding: *I deny not (saith he), but that it is more commendable and more godly on the Churches part, if many well-disposed and examined would be partakers of the blessed Sacrament with the Priest. And lastly, Bellarmine himselve is forced to confesse: Because the celebration of the Masse is ordained not onely to offer Sacrifice to God,*

*—quod huius
sanctissimi
sacrificij ubi-
rior fructus
proueneret,
&c.
Concil. Trid.
cap. 6 Can. 8.*

*lewel. Artic.
1. in Priuate
Masse.
Bellar.] Quia
Missa cele-
bratio non so-
lum ad sacri-
ficium Deo
offerendū, sed
etiam ad po-
pulum nutri-
endum spiri-
tualis pabulo
ordinatur,
propterea ex
hac parte ne-
gari non po-
test, quin sit
magis perfe-
cta & legiti-
ma Missa, u-
bi communi-
cantes adsunt,
quā ubi de-
sunt.
Bell. de Mis-
s. l. 2. c. 17.*

God, but also the spirituall foode to the people, therefore it cannot be denied, that it is more perfect & lawfull Masse, where the Communicants are present, then where in the priuate Masse the Priest alone receiueth.

*Priests
Marriage.*

Looke vpon the marriage of our Ministers, and it will appeare by their owne confessions, that it is the safer way to liue chastly in Matrimony, then by a single life to hazard their soules by Incontinency. It was the opinion of *Aeneas Syluius*, afterwards Pope *Pius 2*: Perhaps it were not the worst, that many Priests were married, for by that meanes, many might be saved in married Priest-hood, which now in barren Priest-hood are damned: And *Panormitan* a great

*In gestis Con-
cil. Basili. li. 2.*

great Canonist was sensible of the dangers that accompanied a single life, and thereupon resolves: *It were good and behoofeful, for the soules of many, if Priests might marry; because we finde by experience, the Law of single life hath brought forth contrary effects.* And Cassander, who well understood the life and conuersation of Priests, proclaimes it to his Church: *If euer, certainly in these our dayes the change of the Law (of single life) may bee thought necessary, that those which cannot attaine to the perfect degree of chastitie, may bee permitted to liue in the second degree of chaste marriage.*

Looke vpon our Prayer in a knowne tongue, and Aquinas that learned
N Schoole-

Credo pro bono & salute animarum statutum, ut non volentes continere, possint contrahere, quia experientia docet, contrarius prorsus effectus sequitur. Panor. de Cleric. Coniug. cap. cum Olim. Cass. de Con. lib. Sacerd. Art. 23.

Prayer in a knowne tongue.

Aquinas]
Constat quod plus lucratur

qui orat, &
intelligit
quod dicit.
Nam ille qui
intelligit, re-
ficitur &
quantum ad
intellectum,
& quantum
ad effectum,
sed mens eius
qui non intel-
ligit, est sine
fructu refo-
ctionis.

Si populus in-
telligit orati-
onem Sacer-
dotis, melius
reducitur in
Deum, & de-
votius respon-
det Amen.

Lyr. in 1. Cor.
14.

Ex Pauli do-
ctrina habet-
ur, quod me-
lius est ad Ec-
clesia edificati-
onem, orati-
ones publicas,
quae audiente
populo dicun-

Schooleman tels vs, *It is ma-
nifest, that hee receiueth more
benefit which prayeth and vn-
derstandeth what he saith; For
the minde of him that under-
standeth not, is without fruit
and refection.* And Lyra was
of the same opinion, and
withall giues a further rea-
son: *If the people vnderstand
the prayer of the Priest, they
are better brought to the
knowledge of God, and they an-
swere Amen with greater de-
votion.* And Cardinall Caie-
tan, who had often perfor-
med the publique seruice in
an vnknowne tongue in the
Church, yet contrary to his
practise professeth: *It is bet-
ter, by Saint Pauls Doctrine,
for the edifying of the Church,
that publique prayers were
made in a vulgar tongue, to be
vnder-*

understood indifferently by Priests and people, then in Latine. And Gabriel Biel was so farre from approouing the vocall prayer in an vnknowne tongue, that on the contrary hee giues seuen speciall reasons, why it should be vnderstood by the people. First, because it stirreth vp the minde to inward devotion. Secondly, it enlightneth the minde. Thirdly, it causeth a better remembrance of things spoken in the time of praier. Fourthly, it keepeth the thoughts from wandring. Fifthly, it causeth a more full performance of our dutie both in body and soule. Sixthly, there is a better redundance from the soule to the body, by a vehement affection and deuotion. Senenthy, it is better for the instruction

tur, dici lingua communi clericis & populo, quam dici Latine.

Cicet. Com. in cap. 14. 1. ad Cor. v. 17.

Oportet, quod vocalis oratio innotescat populo. &c.

In Can. Miss. lect. 62.

of our brethren. And which is obseruable, the Rhemists themselves, in their Annotations vpon Saint Pauls Epistle touching prayer in an vnknowne tongue, make this confession: *When a man prayeth in a strange tongue which himselfe understandeth not, it is not so fruitfull for instruction to him, as if hee knew particularly what he prayed.*

Rhem. Testam.
in Annot.
1. Cor. 14.

*Image
worship.*

Ut facilius
est, ita tutius
quoq, omnes
Imagines &
Templa sum-
movere, &c.
Erasm in
Catechesi.

Looke vpon their worship of Images, and their owne Erasmus tels vs, *Tutius, It is more safe to remooue Images out of Churches, then to pray to them, that the minde may be altogether free from superstition. For no man can be free from shew of superstition, that is prostrate before an Image, and doth looke on it Intentionally, and doth speake vnto it,*
and

and kisse it; nay, although he doth but (only) pray before an Image. And, saith Cassander, It were best in these times to inuite men to worship the true Image of God in releeuing the poore. And a little before hee resolues in Biels words: Their opinion is more sound, which say, that an Image neither as it is considered in it selfe, as wood and stone, neither as it is considered in the nature of a signe or representation, is to be adored.

*Cass. Consult.
de Imaginibus*

Lastly, looke vpon their doctrine of Merits: Dangerous (saith Bernard) is the habitation of those that trust in their owne merits: Againe he proclaimes our Doctrine for the safest way in the sole confidence of Christs merits: *Vbi tuta? what safe rest or se-*

Merits:

*In Ps. qui ha-
bitat. serm. 1.
Vbi tuta fir-
mag. infirmis
securitas &*

*requies, nisi
in vulneribus
Saluatoris?
tanto illic se-
curior habito,
quantò ille pe-
tentior est ad
salvandum.
Bernard in
Canti Cantic.
Serm. 61.*

*Reputo igitur
sanctorem The-
ologum, fide-
liorem Catholi-
cum, & Scri-
pturæ sacre
magis concor-
dem, qui tale
meritum sim-
plicitèr abne-
gat, &c.
Wald Tm. 3.
de sacramen-
tal. tit. 1. c. 7.*

*curity can the weake soule find,
but in the wounds of our Sa-
uiour? as he is mighty to saue,
so dwell I there with more
safety : And Fryer Walden
accordeth with the Prote-
stants in the same beleefe : I
repute him (saith he) the soun-
der and more consonant to
the holy Scriptures, who doth
simply deny such merit, and
(with the qualification of the
Apostle) confesseth, that sim-
ply no man meriteth the king-
dome of heauen, but by the
grace of God, or Will of the
giuer, as all the former Saints
(vntill the late Schoolemen)
and the vniuersall Church
hath written. And for con-
clusion of this point, Cardi-
nall Bellarmine, who doth la-
bour and sweate by subtilty
of wit, to maintaine merits of*

con-

condignity and congruity, at last confidently resolves. *For feare of vaine glory, and by reason of the vncertainty of our workes, Tutissimum, &c. It is the safest way to place all our trust in the onely merits and fauour of God.* And from these seuerall confessions, I may inferre, that the Protestant faith is more certaine, more safe and sure, more comfortable, and euery way more profitable, then the Romish doctrine, by the testimony of our Aduersaries themselves. For wee protest against free will, against the Communion in one kinde, against Priuate Masse, against Prayer in an vnknowne tongue, against the worship of Images, against the doctrine of merits; all

Propter incertitudinem propriae iustitiae, & periculum luminis gloriae, tutissimum est, &c. Bellar. de Inst. lib. 5. c. 7.

which are receiued for principall Articles in the Church of Rome, and yet are acknowledged by the Romanists to want that assurance, that comfort, that benefit, that safety for the soules of the faithfull, which the Reformed Churches teach and professe in a different doctrine at this day.

Sect.

S E C T. XII.

*Our Aduersaries convicted
by the euident Testimonies
of the Ancient Fathers, ei-
ther ridiculously elude
them, or plainly reiect
them.*

IT is no wonder, that ma-
ny Romanists are *Testes*
veritatis, Witnesses of
Gods truth in the bosome of
a corrupt Church; but it may
seeme strange, that such men
should establish the antiqui-
ty of our doctrine by their
own confessions, and decline
the certainty and safety of
their owne. And that it may
yet further appeare, that these
are not forced, or feyned alle-
gations, wrested to an other

sense, then their owne men deliuered them ; I will giue you the expresse words and authorities of the Ancient Fathers themselues, whereby you shall obserue, that the Church of Rome doth seeke to elude the records and reall proofes in Fathers and other learned Authors, touching the chiefe points in Controuersie betwixt vs.

Chrys. in Homil. 49. operis imperf. in Matth. Credibile est, authorem fuisse Catholicum, sed non videtur esse: [Chrysostomi] Bellar. de script. Eccl. ad An. 398.

Touching the all-sufficiency of the Scriptures, Saint *Chrysostome* saith, *The Church is knowne, tantummodo, onely by the Scriptures* : What? say the Romanists to this authority ? *Bellarmino* answeres : *It is probable the Author was a Catholique, but it scemes to be none of Chrysostomes.*

Touching the adoration of Saints, Saint *Austin* saith :
Many

Many are tormented with the Diuell, who are worshipped by men on earth : what say the Romanists to this authority? Bellarmine answeres : *This place (fortasse) peradventure is none of Austins.*

Respondeo, locum hunc fortasse non esse Augustini. Idem de sanct. Beat. lib. 1. cap. 9.

Touching the Popes Supremacie, Saint Austin saith, *Thou art Peter, and upon the Rocke, which thou hast confessed, upon this Rocke, which thou hast knowne (saying, Thou art Christ the sonne of the living God) will I build my Church: I will build thee upon me, not me upon thee :* what say the Romanists to this authority? Stapleton answeres: *It was lapsus humanus, an humane error, caused by the diversity of the Greeke and Latine tongue, which either hee was ignorant of, or marked not.*

August. de verb. Domini serm. 13.

Sapl. princip. doct. lib. 6. c. 3. & Bell. l. 1. de Pontif. c. 10.

Touch

ἐν ποτηρίῳ
τοῖς ἑσπερίαις.
Ignat. Epist.
ad Philadelp.
In latinis co-
dicibus non
habetur, unus
calix omnibus
distributus.
Bell. de Euch.
lib. 4. cap. 26.

Origen Mat.
13.
Ego, ut libere
sententiam
meam, suspi-
cor hunc lo-
cum fuisse
ab hereticis
depravatum.
Sanens. Bibli.
Sancta lib. 6.
Annot. 66.

Theod. in Di-
al. 2.
Theodoretus
de alijs qui-
busdam erro-
ribus in Con-
cilio Ephesino
notatus fuit,
etiamsi postea
refutavit.
Greg. de Va-
lentia in lib.
de Transub.
c. 7. Sect. 11.

Touching the Communi-
on in both kindes ; Ignatius
saith, *One cup is distributed to
all* : what saith Bellarmine to
this authority ? In the Latine
Bookes it is not found, that
*one cup is given to all, but for
all.*

Origen speaking of the
Sacrament of Christs body,
And thus much (saith hee) *of
the Typicall and Symbolicall
body.* What saith Senensis
to this authority ? To speake
my minde freely, (saith hee) *I
suspect this place to bee corrup-
ted by Heretiques.*

Touching Transubstanti-
ation, Theodoret saith, *the
substance of Bread and Wine
ceaseth not in the Sacrament ;
what answered the Romanists
to this authority ? Gregory de
Valentia saith, Theodoret*
was

was noted to haue erred in the Councell of Ephesus, although hee afterwards repented himselfe.

Touching our Iustification by faith onely : *Chrysostome* saith : *Faith alone doth iustifie, &c.* what saith *Nobilis Flaminus* to this authority? I doe not thinke that this Homilie is receiued with the Greekes, neither doe I acknowledge it to bee *Chrysostomes*.

Touching Images in Churches, *Epiphanius* saith, That hee found a vaile at the entrance of the Church representing the Image of Christ, or some Saint, which hee cut in peeces, and withall commanded that no such painted vailes should hereafter be suffered to be hunge in the Church; what saith

Vna (sola) virtus iustificat Fides, quæ est virtutum iustidum.

Chrys. serm. in Ps. 14. Tom. 1.

Hanc Homiliam neque apud Græcos putari haberi, neque in eâ

Chrysostomum agnosco. Nobil. Fl. Notation, in B.

Chrys. ad finem.

Tom. 3. Rob.

Cocus Cens.

Patrum in

Præf.

Verba illa non
sunt Epipha-
ni, sed suppo-
siticia. Sander.
de Imag. lib.
2.] Sunt po-
tius alicuius
Iconoclasta-
rum signum-
rum, quam
Epiphanij
germanum
scriptum. Ca-
ron. annal. ad
ann 392.
num 59.

Respondeo,
Cyprianum
hac scripsisse,
cum errorem
suum tueri
vellet. Bell. de
verbo Dei lib.
4. c. 11.

Chrys. Homil.
2. in Epist. ad
Ephes.] Dico
Chrysostomū,
ut quadam
alia per exces-
sum, ita esse
locutum, cum
solum hortari
cuperet homi-

saith *Sanders* to this authori-
ty? They are not the words of
Epiphanius, but of some coun-
terfeit: they are rather the for-
ged words (saith *Baronius*) of
some *Imagebreakers*.

Tou hing Traditions and
vnwritten verities: Saint Cy-
prian saith, From whence is
this tradition? for the Lord
commanded vs to doe those
things which are written?
what saith *Bellarmino* to this
authority? Saint Cyprian
when he thought to defend his
owne error, did write in this
manner.

Tou hing Priuate Masse,
Chrysostome saith, It is better
not to be present at the Sacri-
fice, then to be present and not
communicate (with the Priest)
what saith *Bellarmino* to this
authority? *Chrysostome* spake
this

this as at other times by exceeding the truth, when he would only incite men frequently and worthily to communicate.

Again if we cite *Prudentius*, *Bellarmino* answers, I say no more of him, but that hee played the Poet.

If wee obiect *Tertullian*, *Bellarmino* answers: His authority is of no great account, when he contradicts other Fathers, and when it appears he was no man of the Church.

If we produce *Origen*; *Ribera* the Iesuite saith: He was full of errors, which the Church hath alwayes detested.

If we cite *Hierome*: *Canus* makes answer: *Hierome* is no rule of faith.

If we cite *Iustin*, *Irenaeus*, *Epiphanius*, and *Oecumenius*: *Bellarmino* answers: I see not how

nes ad frequentem & dignam communicandum.

Bel. lib. 2. de Missa. c. 12.

Nihil aliud dico nisi more Poetico luisse Prudentium.

Bel. lib. 2. de Purgat. c. 16.

Non magni facienda est eius auctoritas, cum contradicit alijs Patribus, cum constat eum hominem Ecclesiam non fuisse.

Bel. l. 3. de Euchar. c. 6.

Originem plenum fuisse erroribus, quos Ecclesia semper detestata est. Ribera in Malach. in proem.

Hieronymus non est regula Fidei] *Canus in Theol. loci.*

lib. 2. c. 11.

Iustini, Irenaei, Epiphani, atque Oecumenij sententiam

*non video quo
pacto ab erro-
re possimus
defendere. Bel-
lar. lib. 1. de
sanct. cap. 6.*

*Locus ab
authoritate
esse infirmum;
& ut prudens
quidam pastor
dixit:
Pauperis est
&c. & insu-
dicio plurima-
rum non ac-
quiesces] Sal-
mer. Rom. 5.
disput. 51.*

*how we can defend the sentence
of these men from error.*

Lastly, if wee produce the
vniforme consent of Fathers,
against the immaculate con-
ception of the blessed Vir-
gin : *Salmeron* the Iesuite
makes answer, *Weake is the
place which is drawne from
authority, for, Pauperis est nu-
merare pecus : It is the signe
of a pooreman to number his
cattell.*

Thus in behalfe of the
Protestant Doctrine, you
haue heard the prooofe of the
Romish witnesses, in the
chiefe points, made good by
the testimonies of the Fathers
themselues. You haue heard
likewise (notwithstanding
their great vaunt of the Fa-
thers) how lightly they regard
them, or reiect them, when
they

they speake not *placentia*, agreeable to their Church and doctrine. And that no man may doubt, that many in the bosome of their owne Church haue spoken freely and truly in many particular points of doctrine, both with vs, and against their owne Tenets; behold, it is so truly and sensibly felt, and commonly vnderstood, euen among themselves, that some chiefe protectors of their cause haue complained to the Inquisitors, and the Inquisitors out of their zeale, in defence of the Romane faith, haue sent out *Ad melius Inquirendum*, a new writ of enquiry after such delinquents, and haue censured them with a *Deleatur*, in those pages, that make either for our Doctrine,

*Conc. Triā. Sess.
2. & Sess 18.
& Sess 25.
sub finem.*

ctrine, or against their owne.
As appeares by their Indices
Expurgatory, and of bookes
prohibited by the decrees of
the Councell of Trent, and
confirmed by the authority
of Popes, *Pius 4. Sixtus 5. and
Clemens 8.*

SECT. XIII.

*Our Aduersaries conuinc'd of a
bad cause, and an euill con
science, by razing of our
Records, and clipping their
owne Authorstongues.*

*In Biblijs Ro-
berti Stephani
c. 4. Deuteron.*

IN the Margent of the La-
tine Bible, it is obserued
vpon the words of the
Text, *Deut. 4. That God for-
bids grauen Images to bee
made : what say the Inquisi-
tors*

tors to this? *Deleatur*, let that Note be stricken out.

*Ind. Expurg.
Quæroga. fol 8.*

The Glosse vpon *Gratian* saith: *The Priest cannot say significatinely of the Bread, (This is my body) without telling of a lie*: what say the Inquisitors to this doctrine? *Deleatur*, let that old leaven be cast out.

10. Pappus
*Censur. in
Gloss. Iur. Can.
in Decret.
Gratiani.
num 78.*

Cassander wrote a whole Tract concerning the communion in both kinds: what say the Inquisitors to this? such and such places let them be purged out: also another Treatise of Merits: what say the Inquisitors to this? *Deleatur totus liber*, let the whole Tract be blotted out.

*Ind. Expurg.
Belg. p. 38.*

Cardinall *Caietan* saith, the words, *This is my body*, doe not sufficiently prooue Transubstantiation: what saith *Pi-*

*Ex Catholicis
solus Caieta-
nus in Com-
mentario hu-
ius Articuli,
qui iussu Pij*

Quinti in
Romana edi-
tione expun-
ctus est, docu-
it, seclusa Ec-
clesia auctori-
tate, Verba st-
la, Hoc est cor-
pus meum, ad
veritatem
hanc confir-
mandam non
sufficere.]
Suarez. Tom.
3. dist. 46.
§. tertia.
disput. 51.
Ind. Quiriga
pag. 149.

Idem Ibidem.

us the fist to this? *Deleatur*, let that passage bee no more printed amongst *Caietans* workes.

Vdalricus Bishop of *Augusta* writes a whole Epistle touching the lawfulnessse of Priests marriage : what say the Romanist to this? *Deleatur*, let that whole Epistle be blotted out.

Bertram wrote a booke of the body and blood of Christ opposite to the doctrine of Transubstantion : what say the Inquisitors to this? *Totus liber penitus auferatur*, away with the whole booke.

Anselme, or the author of the booke for baptizing and visiting the sicke, saith: *Doeſt thou beleewe, that the Lord Ieſus Chriſt died for our ſalvation, and that there is no*
meanes

meanes to be saved by our owne merits? what say the Inquisitors to this? *Deleatur*, let it not be spoken at the visitation of the sicke.

The word, *To merit*, saith *Cassander* amongst the *Ancients*, is almost the same as *To obtaine*: what say the Inquisitors to this doctrine? *Deleatur*, let that observation of the word *Merit* bee cleane stricken out.

Polydore Virg. saith; *Almost all the Ancient Fathers condemned Images for feare of Idolatrie*: what say the Romanists to this doctrine? *Deleatur*, from the beginning of that Chapter to the lease, *Lex per presentes, &c.* let it be blotted out.

Langus, say the Inquisitors, holds many things not conso-

Quirog. a. p.
149. *Bernar.*
de Sando-
ual. Anno,
1612.

Cassand. in
Hymnis Escl.
p. 179. ut
Cypr. *Mise-*
recordiam
adeptus sum
(i.e.) *Mise-*
recordiam
merui. *An-*
notatio illa
de vocabulo
Merendita-
ta Deleatur.
Ind Expurg.
Belg. p. 25.

Index libro-
rum expurga-
torum p. 725.
Bern de San-
doval. Archi-
-ep. Tolet.

Annos. in
Iust. Martyr.
Basil. 1565.
p. 199.
Ind. Expurg.
Belg. fel. 90.

consonant to the Catholique Religion, and especially hee doth not acknowledge Transubstantiation : what conclude they vpon this annotation ? *Deleatur*, from pag. 1. 9. &c.

In Ioan. c. 1.
Mogunt.
1565. p. 34.

Frus saith, *Ridiculum est*, It is ridiculous, that some will haue *Cephas* for the head ; In their last edition printed at Rome 1577. the haue left out the words, *Ridiculum est*: and say, *some will haue Cephas for the head*.

Non oportet
Christinos,
Ecclesia Des
derelicta ab-
ire, atq; An-
gelos nomina-
re. Concil. La-
dic can. 35.]
Binus.

Non oportet
Christianos,

Lastly, the ancient Councell of *Laodicea* decreed, *Anno 368*. We ought not to leaue the Church of God, and inuocate *Angels* : In the same Councell published by *Merlin* and *Crabbe*; by transmutation of a letter we are taught to say : We ought not to leaue
the

the Church of God, and haue recourse to Angles or corners.

And thus are *Angeli* become *Anguli*, Angels are become Angles, or blinde corners; least so faire an euidence of an ancient Councell should be produced against Inuocation of Angels. But what these men haue gained by purging and razing of true Euidences, their late Diuinity Reader at *Louaine* will giue his fellow Romanists a good account: *After I was appointed* (saith he) *to put in execution the tyrinnicall decree of the Inquisitors, and had noted sixe hundred seuerall passages to bee spunged and blotted out, which animaduersions of mine I wished I could haue washed away with my teares and blood; my heart at length*

derelicta Ecclesia Dei, abire in Angulos. Merlin. fol 68. edit. 1530. Crabbe fol. 226 edit. Anno 1538.

Henr. Boxhornij conuersio.

Sed o incredibilis in me Dei opt. max. beneficentia, postquam expurgatorij Indici, quem tyrannizante Albano, Benedictus Arius Monnus in prioris virorum lucubrationes iniuriis con-

ceperat, exequatur inter
 primos factus, sexcentas con-
 tra falsa d-
 Etrina Ponti-
 ficia capita
 observationes,
 &c. Henricus
 Boxhornius.
 li. 3. de Euch.
 initia

length being smitten, and
 mine eyes opened by the mercy
 of my God, I plainly perceined
 abomination in the Papacie,
 an Idoll in the Temple, Tyranny
 in the commonwealth, poy-
 son and infection in Religion.
 And thus this learned Pro-
 fessor, sometimes a votary to
 the Church of Rome, from
 the observation of those pur-
 ging Indices, makes protesta-
 tion against their practises,
 and withall became a true
 conuert to the Protestant
 faith.

Sect.

SECT. XIV.

Our Aduersaries conuicted of their defence of a desperate cause, by their blasphemous exception against the Scripture it selfe.

WHen therefore wee see with the *Louanian Doctor*, *poyson in their Religion*, and *tyranny in their Common-wealth*; when wee apparantly discern the *Abomination of desolation standing in the holy place*, let vs *flie* (saith *Chrysostome*) *to the mountaines of the Scriptures*. But can any man be perswaded, that these men, after their purging and condemning all sorts of Writers, will at last

Matth. 24.

O

come

Causabons
answer to
the Epistle
of C. Peron
pag. 38.

Agrippa de
Vanit. Scien.
cap. 96.

come to the triall of the Scriptures? Are we not all eye witnesses, that Christ and his Apostles are called in question at the Popes Assises, and there arraigned and condemned of obscurity and insufficiency in their Gospel? Is not the sacred Bible ranked *inter libros prohibitos*? hath it not the first place in the Catalogue of Bookes prohibited, vpon pretence of some corruption in the translation? doth not their owne *Corn. Agrippa* proclaime it to the shame of their owne religion, that the Inquisitors deale most cruelly with the Protestants concerning their triall by the Scriptures? For (saith hee) *If the party examined shall offer to proue his opinion by Scriptures, then with swelling*

ling and angry countenance, they tell him, that hee is not now to deale with schollers in their Schooles, but with Iudges before their Tribunall, and therefore he must answer directly, whether he will stand to the decrees of the Romane Church or not : If he refuse, then they conclude, saying, they are not to dispute with him by arguments and Scriptures, but with fire and faggot. Now, can any man imagine, why these men should be so angry with Christ and his Apostles? can they say the word of God is mutable and vncertaine? or can they say, it is subiect vnto alteration, and needs an *Index Expurgatorius*? No surely, these are but peccadillioes small faults, which are inci-

dent to the Fathers and Schoolemen, and the Polemicall Authours of these times. But you shall heare them speake in their owne sense, wherein they abound (for I tremble to speake it :)

The Scriptures (say they) are dead Characters, a dead and killing letter, without life, which neither knowes nor understands, a meere shell without a kernell, a Delphicke sword, a leaden rule, a shoe fit for any foot, Sibyllas prophecies, Sphinx his Riddles, and matter for contention, a wood of thecues, a shop of heretikes, imperfect, doubtfull, obscure, full of perplexities. And

a *Caracteres mortui.*

a *Lindan. l. 2 Stromatum c. 2. & ca. 6.*

b *Littera mortua seciens.]*

b *Idem Panolp. l. 1. c. 22*

c *Muta & inanis, qua nec sentit nec intelligit,]*

c *Idem lib. 5. cap. 4.*

d *Merum nutamen sine nucleo,]*

d *Idem lib. 1. cap. 6.*

e *Canus li. 3. cap. 2.*

Gladius delphicus, Regula Lesbica, calcus utrique pedi aptus, folia Sibylla, Sphynghis enigmata, materialis. & Turrianus adversus Sudeclum. pa. 29. g Lucus Pradonum, officina hereticorum Charon. de tribus veritatibus. pa. 220. h Imperfecta, dubia, obcura, ambigua, perplexa, h Lessius in consult. qua fides sit capessenda. Ration. 11. pag. 127. & 128.

saith Pighius, as one hath
truely and merrily said, the
Scripture is like a nose of wax,
that easily suffereth it selfe to
be drawne backward and for-
ward, to be moulded and fa-
shioned this way and that way,
and howsoeuer you list. Behold
the reuerence they yeeld vn-
to the Scripture. What seems
blasphemy, if this doth not?
Is it then any wonder, that
Rob. de Licio cried out before
the Pope, *Fie vpon Peter, Fie*
vpon Paul; when these men
dare deliuer such accursed
speeches against the whole
body of the Scripture, which
they durst not pronounce vp-
on a Popes Bull, or a Kings
Proclamation? Certainly,
the Archangell contending
with the diuel, durst not bring
against him such railing ac-
cusations,

Sunt Scrip-
tura ut non
minus vere
quam festiue
dixit quidā,
velut nasus
ceruus, qui se
hincsum, illor-
sum, & in quā-
cūq; volue-
ris partem
trahi, retrahit,
singique
facile permit-
tit. Pigh. Hi-
erarch. lib. 3.
cap. 3.

Eras. de rat.
conc. li. 3.

cusations, as these men contending with vs, haue brought against the truth of God, and his heavenly word. If we cite the Fathers, they are sleighted by them, or reiected as counterfeit: if we cite *Berengarius*, the *Waldenses*, and the like, they are charged with heresie, and therefore their testimonies are not authentical; If we produce their own Doctors and Schoolemen, as *Testes veritatis*, witnesses of Gods truth in the bosome of a corrupt Church; these men (say they) are Catholique Authors, but they stand not *Recti in Curia*, they are too lauish of their tongues, and therefore they must be purged. If we cite the Scriptures, they answer, that they are vnperfect, they are a subiect of

of debate and contention, a couert for theeuers, and a shop for heretiques. Giue me leaue therefore to vse the words of *Campion*: *Can I imagine any of you to be so stuffed in the Nose, that being forewarned, cannot quickly smell out this subtill iugling?* Can these men challenge succession in person and doctrine from Christ and his Apostles? can they vaunt of the generall consent of all the Fathers? can they glory in the vnity and vniuersality of all Romish Profelytes in their owne Church, & when they come to the tryall of their cause, will they decline the Scriptures as vnperfect, the Fathers as counterfeit, the Protestants as heretikes, and their owne writers as erroneous?

Camp. Rat. 2

If these men would maintaine no other Tenet, but this alone; *The Scripture is vnperfect*: they shall neuer be able to prooue their doctrine Apostolike, nor their Church Catholike. But to waue the Scriptures, and Fathers, and Writers, as vnperfect, and yet to cry out with the father of lyes, *All is mine*: this is a proper piece of policy to delude the ignorant, and deceiue their owne soules. For, the truth is, howsoeuer they pretend, that the sound of their Romane faith goeth through the world (albeit the emptiest vessels make the greatest sound) their silencing of Scriptures in forbidding the reading of them by the people, and their purging of learned Writers, argues a distrust

distrust in their owne cause,
and a feare, lest the truth
should appeare. Nay more,
S. Chrysostome, or a learned
Authour as ancient as hee,
rightly obserued the like pra-
ctise amongst the hereticall
Priests in his daies; and giues
a further reason, why the
Priests led the people by an
implicite faith, and shut vp
the gate of truth: For (saith
he) they know, that if the
Truth be once layed open, their
Church shall be forsaken, and
they from their Pontificall dig-
nity shall be brought downe to
the basenesse of the people.
This reason is so truly accom-
plished amongst the Roma-
nists in these dayes, that their
owne Cardinall (as I haue
shewed) withstood the refor-
mation of knowne errors in

*Opere imper-
fecto in Mat.
Hom. 44.
De quo au-
thore uide
Andr. Riuet.
crit. S. lib. 4.
cap. 1.*

— Scomberg.
supra pa. 24.

*Vide Greg. de
Valent. de In-
dulgenc.
cap. 2 p. 244.
Paris 1610.*

the Romane Church, especi-
ally for this cause, lest it
should endanger the whole
state of the Romane Papacy.

SECT. XV.

*Our chiefest Aduersary Car-
dinall Bellarmine, testifies
the truth of our doctrine in
the principall points of con-
trouersie betwixt vs.*

But admit our Transla-
tion of the Scriptures
were vnperfect, the Fa-
thers doubtfull, and that the
Romish Writers being not
refined by the Inquisitors, for
weighty reasons best known
vnto themselues, were to bee
rejected; yet I hope they will
giue vs leaue to produce such
Writers,

Writers, against whom they take no exception. I will present vnto them their owne Cardinall *Bellarmino*, who I thinke was the first and best that wrote the whole body of Controuerfies on their side; let him, I say, be conuented and examined without partiality, and it shall appeare vpon a reuiew, that in the principall points of difference betwixt vs, he is inforced to confesse the antiquity and safety of our doctrine, and plainly to acknowledge the vncertainty and nouelty of his owne.

First, touching the vncertainty of all the *Trent* Sacraments, it is *Bellarmines* confession, *None can be certaine of the certainty of faith, that he doth receiue a true Sacrament,*

Bell. de In-
fist. li. 3. ca. 8.

ment, because it depends upon the intention of the Minister, and none can know another mans intention.

Touching Transubstantiation, it is Bellarmines confession, It is not improbable, that there is no expresse place of Scripture to prooue it, and it may bee doubted, whether the Text will beare it.

Touching priuate Masse, it is Bellarmines confession: That is a more perfect & lawfull Masse, wherein Priests & people communicate together; Neither is there any expresse mention amongst the Ancients, where none did communicate, but the Priest alone, but by coniectures.

Touching our Prayer in a knowne tongue, it is Bellarmines confession (in the Primitive

Idem de Euchar. l. 3. c. 23

Idem de Missa lib. 2. cap. 9. & cap. 10.

Idem ibidem cap. 9.

mitiue Church) when the Christians were but few, they did all sing and answer one Amen, at the time of diuine Seruice.

Idem de verbo Dei lib. 2. cap. 16.

Touching our Communion in both kinds : it is Bellarmines confession : Christ did institute in both kinds, and the ancient Church did administer vnder both kinds ; But the multitude increasing, the inconuenience appeared more and more, and by degrees the use of both kinds ceased.

Idem de Euchar. l. 4. c. 24

Touching our two Sacraments, it is Bellarmines confession : As for Baptisme and the Eucharist, the thing is most euident, concerning the other five, it is not so certaine.

Idem de Sacram. in genere l. 1. c. 6.

Touching Faith and good Works, it is Bellarmines confession : The Protestants doe
not

Bell. de Iustif. lib. 3. cap. 6.

*Bellar. de Iu-
stif. li. 5. ca. 7.
Vel habet
homo vera
merita, vel
non habet. Si
non habet, pe-
riculose falli-
tur, sequi ipse
seducit, dum
in falsis meri-
tis confidit :
Ista n. sunt
fallaces diui-
tia apud S.
Bernardum,
qua veras
impediunt. Si
verò habet,
nihil perdit
ex eo, quòd
ipse ea non
inuenitur, &
in solo Deo
confidit.*

not deny, but that Faith and Repentance are requisite, that is, a lively faith and an earnest repentance, and that without them no man can be iustified: And as touching our Iustification by Faith (onely) hee concludeth with the Reformed Churches: Either a man hath true merits, or hee hath not, if he haue not, he is dangerously deceiued, and seduceth himselfe whilest he trusteth in false merits, (for these are deceitfull riches, saith S. Bernard,) which hinder true riches; but if he haue (true merits) hee looseth nothing by them, in that he respecteth the not, and putteth his trust in God onely.

I begge not of our Aduer-
saries the points in question
betwixt vs, but I wonder ra-
ther,

ther, why they should send out such (*Anathema's*) and curses against all, or any of those, that deny their doctrine, when as their best learned confesse, that many principall points of their own Religion, yea many Articles of faith are neither ancient, safe, nor Catholike. It is not the name of Catholike (which they assume) that makes good the Catholique doctrine, neither is it the opinion of the great learning, or the multitude on that side, which must out-face the truth. For our Saviour Christ doth especially note the members of his body by the name of a *Little flocke*, as if the paucity of true beleaguers were the speciall Character of the true Church. And as for the learned

Feare not little flocke.
Luke 12.32

1 Cor. 1. 26.

Math. 11. 25

ned on that side, *You see your calling brethren* (saith the Apostle) *Not many wise men after the flesh, not many mighty, not many noble are called.* And if our aduersaries list to assume all learning and knowledge vnto themselves, I enuie not their supposed wisdom. But I rather admire, remembring the words of our Sauour, with wonder and pity. *I thank thee, O Father, Lord of heauen and earth; because thou hast hid these things from the wise, and prudent, and hast reuealed them vnto babes.* And if our aduersaries please to reflect vpon their own Religion, they shall finde likewise, that the principall markes of the false Church were discouered, and foretold long since. Christ
and

and his Apostles ; that it should be *after the working of Sathan, with all power, and signes, and lying wonders.* And wee know such miracles are the speciall Characters of the Romane Church. The Spirit of God foresaw, that their doctrine would consist in forgings, not onely of Fathers, of Councels, of Schoolemen, but of daily miracles in their Church. And for this *decieuablenesse of vnrighteousnesse, because they receiued not the loue of truth, that they might be saued;* their iudgement was foretold, and is now accomplished: *God shall send them strong delusions, that they should beleene lyes.* I list not to insist vpon such *feigned miracles, wrought either by their Priests, or by their companions*

2 Theff. 2. 11.

*Aliquando
in Ecclesia,
fit maxima
deceptio po-
puli in mira-
culis fictis in
Sacerdotibus.
N. Lyrain
Dan. cap. 14.*

panions for lucre sake : It is sufficient that their owne Schoolemen confesse it ; But I professe with *Austin*, As they were necessary before the world beleueed, to induce it to beleue ; so he that seeketh to be confirmed by wonders now, is to be wondred at most of all himselfe, in refusing to beleene what all the world beleuees besides himselfe.

Sect.

SECT. XVI.

*Our Aduersaries obiection
drawne from the Testimo-
nies of pretended Martyrs
of their Religion, answe-
red.*

BUt heere the policy
and cunning of these
men, is worthy to be
observed. They are not con-
tented to claime an interest
in all ancient and ortho-
doxe Authors, in behalfe of
their Church, but they would
seeme to confirme the truth
of their doctrine by the suffe-
rings of Saints, and testimo-
nies of holy Martyrs. *Let vs
ascend into Heauen by imagi-
nation (saith Campian) and
here wee shall finde such as
through Martyrdome are as
ruddy*

Camp. Rat. 10

*ruddy as the Rose ; and also such as for their innocencie while they lived, doe glister as beautifully as the white Lillies, there may wee see three and thirty Bishops of Rome, which for their faith were immediately murdered one after another. Thou shalt finde that they lived here, and dyed ours. I confesse the name of Martyrdome carries some shew in honour of the Church of Rome, but the truth being weighed in the ballance of iudgement and sincerity, it will appeare but a brag full of froth and vaine glory. For if those Martyrs and Bishops neither suffered for that faith at the time of their deaths, nor in all their liues receiued that faith, which is now published with *Anathema* to all them*

them that beleecue it not: surely those Saints and Martyrs will neuer be found to haue liued and dyed members of their now Church, although they dyed Martyrs in the ancient Romane Church. Let vs examine some particulars. Did euer any Martyr die vpon confidence of his owne merits? or dare any Romanist suffer death in iustification of his owne righteousnesse? was there any of those three and thirty Bishops canonized a Saint for his adoration giuen to Images? Did euer any Martyr take it vpon his death, or dare any Romish priest die vpon his confidence, that he hath absolute power to remit sinnes, to dispense with oaths, to create in the Sacrament the Creator of heauen and earth?

Did

Did euer any ancient Martyr teach, that the Scripture was vnperfect, without the helpe of Tradition? or dare any Romanist take it vpon his death that all the vnwritten verities now taught and receiued in the Church of *Rome*, are of equall authority with the Scripture? Did euer any Martyr take it vpon his death, or dare any Romish Priest die vpon confidence, that the consecrated bread depending vpon the Intention of the Priest, is the corporall and reall flesh of Christ? It was the case of certaine Masse Priests, now or lately living, and in particular of *F. Garnet*, who being demanded, whether if he were to consecrate the Sacrament that morning hee should suffer death, he durst after

ter consecration pronounce
penly ouer the Cup : *If this
Wine in the Cup, whose acci-
dents you see, be not the very
bloud of Christ, which flowed
from his side as he hung vpon
the Crosse, let me haue no part
either in the bloud of Christ,
or with Christ hereafter.* F.
Garnet, as a man perplexed,
made answer ; It might iustly
be doubted, neither did hee
conceiue, that any one was
bound rashly to endanger his
saluation by assuming vpon
his death, that any Indiuidu-
all Priest, at a time certaine,
did transubstantiate the bread
into the body of Christ ; But
peraduenture in generall and
indefinitely (saith he) it may
be resolued, that Transub-
stantiation is made, *Ab ali-
quo, Alicubi, Aliquando* : By
some

B. Andrewes
resp. ad Apo-
log. Bellar. ca.
1. p. 7.

some Priest, in some place, at some time. And as concerning the Saints and Martyrs of the ancient Church, it is vndoubtedly true, that they could not die in that faith, nor for that Religion, which was altogether vnkowne to their Church. The doctrine of priuate Masse, the Communion in one kinde, the Prayer in an vnkowne tongue, the works of Supererogation, the peremptory number of seuen Sacraments, the power of Indulgences, the worship of Images, and the like; these are vrged by them as fundamental points, and most of them taught and receiued for Articles of faith. Yet, by our Adversaries manifold confessions, they were vnkowne to former ages. And how those
Bishops

Bishops and Martyrs could suffer and die in that faith, which was not receiued in the ancient Church, is a mystery vnsearchable, and a Martyrdome *past finding out.*

Thus our Aduersaries ha-
uing compassed sea and land,
and by imagination ascended
into Heauen to seeke for
members of their Church;
yet their doctrine of faith,
which they claime from the
Primitive Church, is proued
to be but an Imaginary faith;
their Martyrs which they
challenge and assume into the
Catalogue of their Saints, are
but Imaginary persons: their
Miracles, which they so
much magnifie, are but Ima-
ginary and false; and lastly,
the Heauen which they
P claime

claime as a common appendant to their Church, is the Iesuites heauen only by *Imagination*.

SECT. XVII.

Our Aduersaries common objection, drawne from the charitable opinion of Protestants, touching the saluation of professed Romanists, living and dying in their Church, answered.

I Come to the last and greatest wonder. The Romanists haue confessed, that their doctrine is different from the Ancient Church in many principall points of their faith. Yet say they, there is no saluation to be

be had, but in the Romane Church. No, (saith *Costerus*) *Fieri nequit, &c.* It cannot be, that any dying a Lutheran can be saved: No doubt there is a woman, a Church, a Citie, which reigneth over the Kings of the earth, which sitteth on seven Mountaines, which is drunke with the blood of Saints and Martyrs, which hath multitudes, and Nations, and tongues at her command. And if this be the Lutheran Church, or any of the Reformed Churches, questionlesse there is damnation to be feared. For it was foretold; *She ascends out of the bottomlesse pit, and shall go into perdition.* But blessed be God, their marks cannot be applied to our Church: wee haue no Bishop that assumes

*Fieri nequit,
ut Lutheranus
moriens
saluetur. Cost.
resp. ad refut.
Ostandr. pro-
pos. 8.,*

Reuel. 17.

ἐπὶ ἁλὸς
 καὶ πά-
 ριν.
 Septicollis
 Roma.

a supremacy ouer Kings and Princes: We haue no Massacres of Saints and faithfull Christians in our kingdomes: no, we haue no Citie built on seuen hills, which is called the seuen hill'd Citie: we account not vniuersality of Nations and people, to be a marke of our Church; but we say, it is a little flocke, and the number of Gods Elect are but few.

I will descend to the particular Tenets of both Churches. And in this I shall appeale to any moderate Romanist, whether they, or we, (for the faith professed in their Church, or ours) stand guilty of damnation.

Are we accursed, because we disclaime all merits in our best workes, and relye wholly vpon the merits of Christ?

Blessed

Blessed are all they, that put their trust in him (not in their owne righteousness) saith the Prophet David.

Psal. 2. 12.

Are we accursed, because according to Christs institution, wee receiue the Sacrament in both kinds? *He that eateth my flesh, and drinketh my blood, hath life eternall,* saith our Saviour.

Iohn 6.

Are we accursed, because we search the Scriptures, we reade them to our Family, wee meditate on them day and night? *Blessed are they whose delight is in the Law of the Lord, and in his Law will exercise himselfe day & night,* (saith the Psalmist.) Again, looke vpon the Tenets of the Romane Church, and let the Word of God be Iudge betweene them and vs, whether

Psal. 1. 2.

they, or wee are in the more safe and blessed way.

1 Tim. 4.

Are they blessed, that make distinction of meates, and forbid mariage to Priests? *Forbidding of marriage, and meates belongeth to such as attend to the doctrine of Diuels.*

1 Cor. 14.

It was a curse at the building of Babel, for them that vnderstood not what was spoken.

Are they blessed, that administer the Sacrament and Seruice in an vnknowne tongue? *In the Lamit is written, with men of other tongues, and other lips, will I speake vnto this people, and so they shall not heare mee, saith the Apostle.*

Psal. 97. 7.

Are they blessed, that contrary to the Law of GOD, giue adoration to Images? *Confounded bee all they, that worship carued Images, saith the Prophet David.*

Are they blessed, that giue
ado.

adoration to Saints, & to the creatures of bread and wine : *They that worship the creature instead of the Creator, God giues them ouer to a reprobate minde ; and they are accursed.*

Rom. I. 28.

Are they blessed, that adde new Traditions to the Scriptures, and detract from Gods commandements & Christs Institution in the Sacrament ? *Cursed be he, that addeth or detracteth from the least of these sayings, saith the Euangelist. Are they blessed, that create new Articles of faith, præter quam, or contra quam, besides, or contrary to the doctrine of the Scriptures ? If an Angell from heauen preach any other Gospell, then that you haue received, let him be accursed.*

Reuel. 22.

Gal. 1. 8.

From these few instances, it may easily appeare, whether they are damned, which beleene and receiue that faith, which was taught by Christ and his Apostles; or they blessed, which obey the Trent-Fathers, and their doctrine, which is condemned by the Apostles, and Fathers of the Primitiue Church.

But obserue the wisdom and policie of these men. They know that the ignorant people of their Church (and their speciall care is to keepe all in ignorance) would bee easily led by an implicit faith to beleue the Church in all points, if they were once possessed with some generall Rule, whereby they might be in the safe and certaine way of Saluation in their owne Church.

Church. And thereupon, from the charitable opinion of well disposed Protestants, they haue drawne this generall Conclusion: *We see the Protestants (at least many of them confesse) there may be saluation in our Church, wee absolutely deny there may be saluation in theirs, therefore it is safer to come to ours, then to stay in theirs, to be where almost all grant saluation, then where the greatest part of the world deny it.* Surely, it were great pitty, that a charitable opinion on our part should giue any Romanist occasion, the rather to liue and die in the bosome of the Roman Church; whereas we should rather giue them a warning in the name of the Apostle: *Come out of her my people,*

Answer to
Mr. Fishers
Relation of
a third con-
ference, at
the end of
Dr. Wastes
Reply to
Fisher. p. 68.

Reuel. 18. 4.

that you be not partakers of her plagues. But it were more then shame for them, to adiu'dge our Religion, therefore the worse, because wee are more charitable. When we say a Papist may be saued, it is meant only (as I conceiue) of those, who by an inuincible and compelled ignorance, resigne vp their owne eyesight to looke through such spectacles, as their Priests and Pastors haue tempered for them. These men so long as they hold fast the true faith of Christ, according to the Articles of the Apostolique and Christian beleefe, without opposition to any ground of Religion, and haue furthermore a minde and purpose to obey God, and keepe his commandements, according

ding to that measure and knowledge of Grace, which they haue receiued, and liue for outward things in the Vnity of the Church, where they dwell; such men I say, otherwise morally good, and relying wholly on the merits and sole mercie of Christ Iesus, that is, liuing Papists, & dying Protestants in the principall foundation of our faith, may *finde mercy, because they did it ignorantly.* This is the best construction charity can afford them; and yet this is no certainty, but a bare possibility: *They may be saued.*

1 Tim. 1. 14.

I must confesse, I doe incline to a charitable opinion of euery poore ignorant soule among them For what haue I to do to iudge another mans
fer

seruant, seeing he standeth, or falleth to his owne Master? But I take God, and his holy Angels to witnesse, that had I ten thousand soules, I would not aduenture one of them in the Romane faith, and the Romane Church. For howsoeuer I will not, I dare not pronounce damnation vpon their persons, as they doe on ours, yet I will proclaime confidently and openly to all the world, that their doctrine is damnable.

Farre bee it from the thoughts of good men, to thinke the points in controuersie betwixt them and vs, to be of an inferior alloy; as that a man may resolute this way, or that way, without perill of his saluation. The fresh bleeding wounds, and
suffe-

sufferings of holy men, and blessed Martyrs in our Church, doe sufficiently witness the great danger in their Religion, and the difference betwixt vs. And that you may yet further know, that the best learned of our Church were farre from granting saluation to any Papist, living and dying a professed Papist in the knowledge and beleefe of the present Roman faith; our Reuerend *Whitakers* sends this summons to the great Champion of the Roman Church: *Suruey heauen it selfe, and all the heauenly host, looke well into all the parts and coasts of it. whilst you list, you shall not find there (upon my word) one Iesuit, or one Papist. For none shal stand in Mount Sion with the Lamb,*
that

*Whitad Cap.
 Rat. 10.*

*Viz. Quaten.
 a Iesuite, or
 Papist, holding the doctrine of the moderne Church of Rome.
 Apoc. 14 1.*

that have receined the marke of the Beast, or belong to Antichrist.

SECT. XVIII.

Prouing (according to the Title of the Booke) by the confession of all sides, that the Protestants Religion is safer, because in all positive points of our doctrine, the Romanists themselves agree with vs, but in their additions they stand single by themselves.

BUt admit the Protestants should allow a possibility of saluation to all beleeuing Christians in the bosome of the Romane Church (which neuer yet was

was granted) what doe our aduersaries inferre from hence? Theretore (say they) *It is the safer way to persist in that Church, where both sides agree, then where one part stands single in opinion by themselves.* Now surely, if that be the safer way, wherein differing parties agree both in one, I will ioyne issue with them in this very point. And if in this I make not good (the Title of my Booke) that wee are therfore in the safer way, because they agree in the principall points of Controuerſie with our doctrine, I will reconcile my selfe to the Romane Church, and creepe of all foure to his Holinesſe for a pardon.

First then, we say, there is a Heauen and a Hell ; It is a
true

true say they, but there is a Purgatory, there is a Limbus Infaantum also; In the first part they ioyne with vs, in the latter they stand single by themselves: And that is the safer way, where both sides agree.

We say, we shall be saved by the Merits and satisfaction of Christ Iesus: It is true say they, but there are likewise merits of Saints, and satisfactions of our owne, helpfull and necessary to salvation: In the first part they ioyne with vs, in the latter they stand single by themselves: And that is the safer way, where both sides agree.

We say, the Sacrament of Baptisme, and the Eucharist are two proper Sacraments instituted by Christ:

It

It is true say they, but there are five more to be receiued, as true and proper Sacraments, *de fide*, for an Article of beliefe: The first two they confesse with vs, in the latter five they stand single by themselves, and that is the safer way, where both sides agree.

We say, that the Images of Christ and his Saints are ornaments and memorials of the absent, and may in some Cases serue for Historie; It is true say they, but there is also worship and veneration due vnto them: In the first part they agree with vs, in the latter they stand single by themselves, and that is the safer way, where both sides agree.

We say, with the Euangelist:

Mat. 4.

list : *Thou shalt worship the Lord thy God, and him onely shalt thou serue* ; It is true say they, but there be Saints and Angels also, that are to be inuocated and adored : In the first part they ioyne with vs, in the latter they stand single by themselves, and that is the safer way, where both sides agree.

We say, that Christ is the Mediatour and Intercessour betwixt God and man : It is true say they, but the Saints and Angels are our Intercessours and Mediatours also : In the first part they ioyne with vs, in the latter they stand single by themselves, and that is the safer way, where both sides agree.

We say, that Christ is the Head and Monarch of the Church;

Church ; It is true say they, but there is likewise another visible Head of the Church, which is the Pope : In the first part they ioyne with vs, in the latter they stand single by themselves, and that &c.

We say, that *Peter* had a Primacy of order, that is, a First-ship among the Apostles : It is true say they, but withall he had a supremacy of power and Iurisdiction: In the first place they ioyne with vs, in the latter they stand single by themselves, and that is, &c.

We say, there are two and twenty bookes of Canonick Scripture ; It is true say they, but there are other bookes also, as namely, *Tobit*, *Iudith*, the *Machabees*, &c. that are Canonick ; In the first part they

they approoue all that wee hold, in the latter they stand single by themselves, and that is, &c.

We say, the Scripture is the Rule of faith; It is true say they, but there are Traditions likewise, and vnwritten verities, that must be added to the Scriptures: In the first they ioyne with vs, in the latter they stand single by themselves, and that is, &c.

Lastly, we say there are 12. Articles of the Creed, and this is the Tenet and confession of all Christian Churches; It is true say they, but there are 12. Articles more published by Pope *Pius* the fourth, to be receiued of Catholikes: In the first place they confesse all that we hold, in the latter they stand single by them-

themselves, and that is the safer way by our Aduersaries confession, where both sides agree.

Thus by the ample testimonies of the best learned in the Romane Church, there is nothing taught by the Protestants, *de fide*, for matter of faith, which the Church of God hath not alwaies held necessarie to be beleueed; nothing but that which alone is sufficient for euerie Christian man to know concerning his saluation; nothing but that which is confessed by our aduersaries to be safe and profitable for all beleeuers; nothing but that whereunto the writings of all antiquitie are consonant, and all Christian confessions agreeable.

Now since I haue brought
you

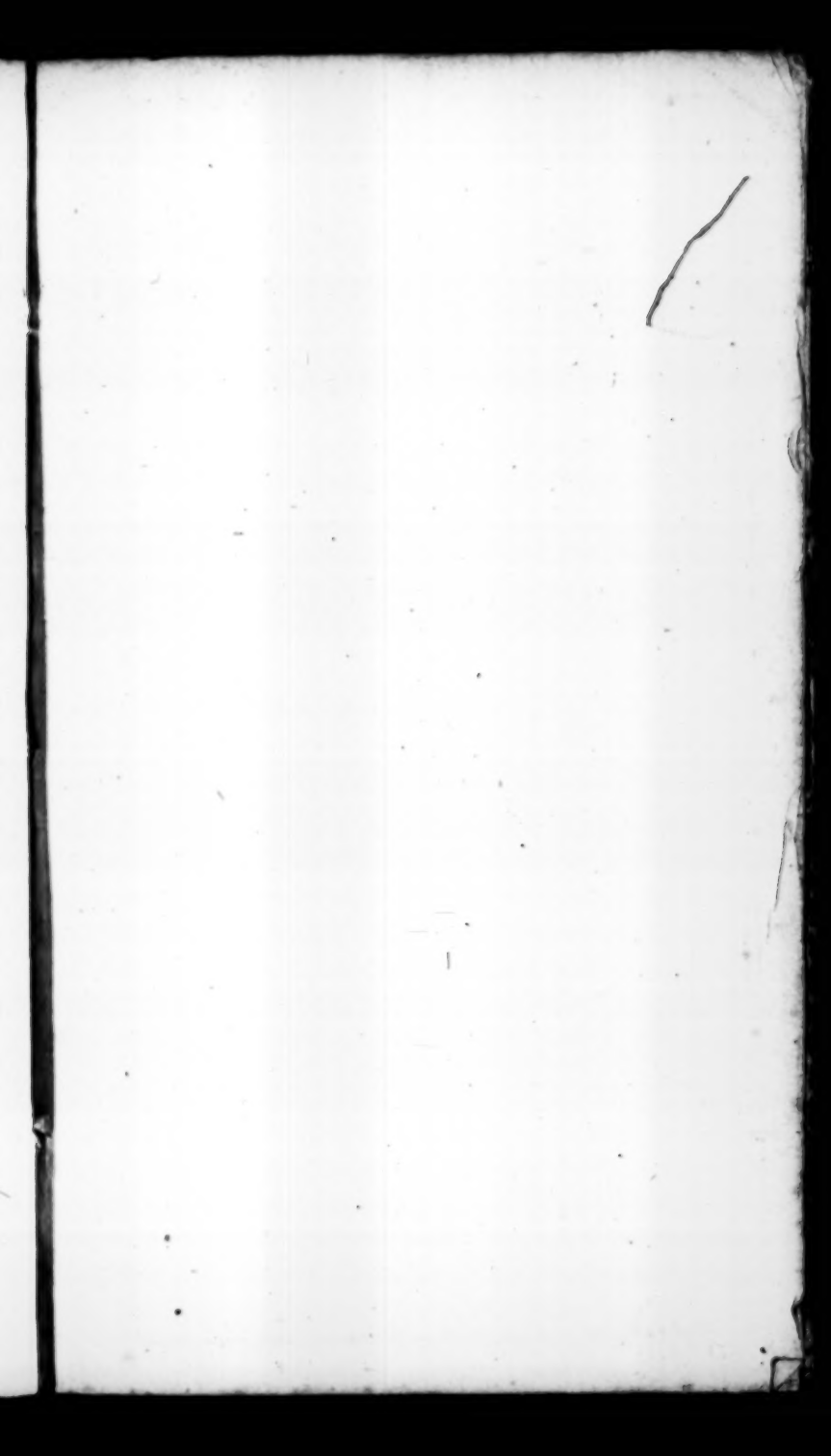
*Christus est
Via, Veritas,
& Vita.*

you into *Viam tutam*; the safe Way; I will briefly commend vnto you Christ, and his Apostles for your Leaders; the ancient Fathers for your Associates and Assistants; and the blessed Spirit for your guide, and conduct in your safe Way. There are other passengers likewise (*viz.*) Cardinals, Bishops, and Schoolemen, which doe accompany you part of your way. But they are strangers, and therefore be warie of them: And by way of pre-vention, *Stand in the waies and see, and aske for the olde pathes, where is the good way, and yee shall finde rest for your soules.*

Ier. 6. 16.

Δόξα τῷ Θεῷ.

FINIS.





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p. 138. l. 3. (Christian faith) p. 153.
l. 15. in marg. Sacraments. p. 277. in
marg. for meque read neque. p. 286. in
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l. 2. openly. p. 130. in marg. read legitur
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